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ABSTRACT

Designed for use by persons who plan and lead orientation and cross-cultural training sessions for AFS students, natural and host families, and volunteers, this handbook implements and supports recommendations from an AFS workshop and ideas originating in Argentina, Australia, Canada, France, Germany, Italy, New Zealand, Sweden, and the United States. Section 1 introduces the document's purposes, and section 2 presents statements concerning the AFS program's content, learning objectives, and quality. Sections 3, 4, and 5 are resource guides to information concerning pre-departure, during-the-sojourn, and post-return orientations. Section 6 addresses: (1) describing a home community; (2) motivating host country volunteers; (3) investigating a host country community; (4) benefiting from the exchange experience; and (5) journal keeping. Section 7 offers an eight item annotated bibliography on approaches to foreign language learning and post-return orientations. Pictures and charts are included. (JHP)

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Orientation Handbook

Volume V

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of AFS International Intercultural Programs

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"Intercultural Learning Through Personal Crises: A Dialogue" (Resource III-D)
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INTRODUCTION

The *AFS Orientation Handbook* is an annual publication of AFS International that is intended to be of use to all who design, plan, and lead orientation and cross-cultural training sessions for AFS students, natural and host families, and volunteers. Each volume of the *AFS Orientation Handbook* presents all new material drawn from AFS and non-AFS sources around the world.

Volume V of the *AFS Orientation Handbook* is directly related to AFS's Workshop on Intercultural Learning Content and Quality Standards, which was held at Otter Lake Haus, in Quebec, Canada, during February 27-29, 1984. (This gathering is often referred to within AFS circles as the "Montreal Workshop.") Section II, "Thinking About Orientation," reprints the full text of the *Statement of AFS Educational Content and Learning Objectives* as well as key portions of the *Statement of Recommendations Regarding AFS Program Quality*, both of which were formal reports arising out of the Montreal Workshop. Sections III, IV, and V of this volume each begin with a review of resources in all five *Handbook* volumes[1] that are related to specific Montreal Workshop recommendations. Each orientation resource found in Sections III through VI of this new volume is related to one or more of the Workshop recommendations, as is the Annotated Bibliography in Section VII.

Since the focus of this fifth volume has been directed primarily at supporting and implementing the recommendations of the Montreal Workshop, less attention than usual has been given to the gathering of materials from every corner of the globe. Nevertheless, ideas originating in Argentina, Australia, Canada, France, Germany, Italy, New Zealand, and Sweden will be found herein alongside others developed in the U.S.A.

AFS's Director of Program Support, Mary Ann Zaremba, deserves special thanks for her contributions to the *AFS Orientation Handbook: Volume V*. Not only did she serve as the facilitator of the Montreal Workshop, but she also was insightful and supportive in helping the editor pull together the resources found in these pages.

The AFS Research Department

[1] *The first three handbooks in this annual series erroneously carried the word "Edition" in their titles; this error was rectified in the 1984 handbook, which was termed* Volume IV. *Throughout the present volume, citations to the first three annual handbooks will appear as* Volume I *(1981),* Volume II *(1982), and* Volume III *(1983) even though these are not the actual titles appearing on the publications in question.*

Section II Thinking about Orientation

Statement of AFS Educational Content and Learning Objectives

Statement of Recommendations Regarding AFS Program Quality

Editor's Introduction: In each volume of the AFS Orientation Handbook, *Section II contains an article about orientation written by an AFS volunteer or staff member who has a special interest in the theory or practice of intercultural learning. This series of articles, year after year, provides a public forum through which members of the worldwide AFS community can share with other AFS people their perspectives and new ideas with respect to the orientation of students, host and natural families, and volunteers. Articles intended for Section II may be submitted at any time to AFS's Director of Research.*

This year's contribution to "Thinking about Orientation" is somewhat different from those that appeared in this space in the previous four volumes. It consists of two closely related documents, one reprinted in full, the other in part. These are the products of the thinking of 14 knowledgeable and experienced AFS volunteers and staff members: the 14 participants in AFS's Workshop on Intercultural Learning Content and Quality Standards, held during February 1984 at Otter Lake Haus in Canada's Province of Quebec. These documents also must be accepted as more than an expression of "perspectives and new ideas," for they received the official endorsement of AFS's Trustees in April 1984, and of AFS's Fourth World Congress in September 1984.

The first of these two documents, the Statement of AFS Educational Content and Learning Objectives, *is reprinted in full immediately below. It is followed by excerpts from the* Statement of Recommendations Regarding AFS Program Quality; *included is the first section, entitled "Highlights of the Workshop Recommendations," and the fourth section, entitled "Tools and Techniques for Intercultural Learning." Both of these sections comprise numbered recommendations that will be the organizing headings in Sections III-A, IV-A, and V-A of this volume, where they will be referred to, respectively, as "Recommendations" and "Tools & Techniques."*

STATEMENT OF AFS EDUCATIONAL CONTENT AND LEARNING OBJECTIVES

AFS is committed to intercultural learning. Through AFS programs of all types, people are removed temporarily from their home environments and introduced to differing values, ways of life, and patterns of thought in completely new environments. This experience enables AFS participants to acquire skills, attitudes, and knowledge useful throughout their lives as they attempt to cope sensitively and intelligently with the urgent challenges of the world of tomorrow. Similar learning often is acquired by others who come into close contact with participants on AFS programs.

Learning through an AFS experience involves growth and change in terms of personal values and skills, interpersonal relationship-building, intercultural knowledge and sensitivity, and global issues-awareness.[1]

Personal Values and Skills

At the core of all AFS experiences is the removal of people from their familiar environment and their placement in a new environment. In such unusual circumstances, participants are confronted repeatedly with crises of varying dimensions. They must make judgments and embark on actions in the absence of familiar cues. But AFS participants are well prepared in advance, and they are assured of support and guidance on an as-needed basis. Thus, participants are able to turn these crises into opportunities for reassessing their values, stretching their capacities, and practicing new skills. AFS participants also gain awareness of previously hidden aspects of

[1] *The growth and change that occurs through intercultural learning is measurable, as shown by a six-year study involving some 2500 people. This study confirmed that a number of key learning objectives are attained by AFS participants. Most importantly, the study demonstrated that AFSers' rates of growth and change significantly exceeded those of similar people who had no intercultural experience. For more information, contact the Research Department at AFS International headquarters in New York.*

Editor's note: Resource V-B in this volume, "Helping Returnees Recognize Impact," is based on the six-year study referred to in the footnote above.

themselves because of their constant contact with others who organize their lives on the basis of different assumptions. Due to situations such as these, most participants attain the following learning objectives:

1. To think creatively, demonstrated by an ability to view ordinary things, events, and values from a fresh perspective and to generate innovative ideas and solutions.
2. To think critically, demonstrated by an unwillingness to accept superficial appearances and by a skepticism of stereotypes.
3. To accept more responsibility for oneself, demonstrated by increased ability to exercise self-control within the context of social norms and expectations.
4. To de-emphasize the importance of material things, demonstrated by an increasing tendency to define one's worth and goals in terms of ideals instead of possessions.
5. To be more fully aware of oneself, demonstrated by increased willingness and ability to view oneself objectively and to see oneself as deeply influenced by one's native culture.

Interpersonal Relationship-Building

Every AFS participant becomes fully involved in daily living and working arrangements with a variety of people in the new environment. Whether a participant's placement is as an individual or as a member of a group of exchange visitors, he or she must develop and maintain relationships with others from diverse backgrounds. The interpersonal skills developed in this intercultural context are transferrable to many other settings during the participant's lifetime. Host nationals often gain similar benefits from their contacts with the AFS participants. Most AFS participants are able to gain the following learning objectives:

1. To deepen concern for and sensitivity to others, demonstrated by increased ability and willingness to "put oneself in the other person's place," that is, to empathize.
2. To increase adaptability to changing social circumstances, demonstrated by greater flexibility in the process of adjusting to new people, social situations, and cultural norms.
3. To value human diversity, demonstrated by an eagerness for communication, mutual respect, and friendship with others from a variety of backgrounds different from one's own.
4. To communicate with others using their ways of expression, demonstrated by the ability to carry on extended conversations with hosts in their native language, and by the ability to use and to react appropriately to non-verbal signals common in the host culture.
5. To enjoy oneself in the company of others, demonstrated by a diminishing of self-consciousness and an increase in readiness to participate joyfully and wholeheartedly in many varieties of social gatherings.

Intercultural Knowledge and Sensitivity

During the course of their immersion in the host culture, AFS participants are exposed to innumerable dimensions of that culture. These dimensions range from the simple acquisition of the necessities of daily life to the complex and subtle distinctions made by hosts among alternative values, social norms, and patterns of thought. In addition, most AFS exchanges include a formal learning component in which host nationals explain the social, political, economic, and religious structures of their country. In the case of exchanges involving adult professionals, hosts and visitors both gain new skills and alternative concepts, leading to a sharpening of their talents. The experience of actually being involved in so many dimensions of life has the effect of deepening participants' insights into their home culture as well as their knowledge of their host culture. Most people on an AFS exchange attain these learning objectives:

1. To increase knowledge of the host country and culture, demonstrated by an ability to explain key dimensions of that culture from the perspective of a host national.

2. To increase in sensitivity to subtle features of the home culture, demonstrated by an ability to see aspects of that culture not previously recognized, and to evaluate its strengths and weaknesses from the perspective of an outsider.
3. To understand the nature of cultural differences, demonstrated by an ability to describe some of the fundamental concerns that must be addressed by all human beings, and by a readiness to accept that a wide variety of solutions to those concerns are possible.
4. To broaden one's skills and concepts, demonstrated by the ability to think and to act in ways that are characteristic of the host culture but transferrable to other environments.

Global Issues-Awareness

Living in a place other than one's home community often helps people to recognize that the world is one large community, a global island, in which certain problems are shared by everyone everywhere. AFS participants become able to empathize with their hosts' perspective on some of these problems, and thus to appreciate that workable solutions must be culturally sensitive, not merely technologically feasible. Such awareness well prepares the AFS participant to take his or her place among those who are addressing the crises facing humankind. Most people exchanged by AFS attain the following learning objectives:

1. To deepen interest in and concern about world affairs, demonstrated by a sustained commitment to obtaining information from many sources with respect to the problems commonly facing all human beings.
2. To be aware of worldwide linkages, demonstrated by a willingness and ability to make personal choices in certain ways because one cares about the effect of one's choices on people in other communities throughout the world.
3. To gain in commitment to the search for solutions to worldwide problems, demonstrated by the giving of one's personal resources (time, energy, money), whether in a professional or voluntary capacity, to the search for culturally sensitive and technologically feasible solutions.

* * * *

AFS participants are able to benefit from their intercultural learning throughout their lives; many former AFSers report that the impact of their experience increases over the years. Furthermore, intercultural learning is not limited to those who are moved temporarily from one environment to another. AFS volunteers, school personnel, work colleagues, family members, and friends in both the home and host countries all contribute to, share in, and benefit from the participants' intercultural learning experiences.

STATEMENT OF RECOMMENDATIONS REGARDING AFS PROGRAM QUALITY

I. HIGHLIGHTS OF THE WORKSHOP RECOMMENDATIONS

The participants in the Workshop agreed that the following ten recommendations are the most important outcomes of their discussions. The first five recommendations primarily concern individual exchange program participants and those who come into contact with them. Recommendations 6 through 10 focus on aspects of AFS programs that have a bearing on the overall quality of an AFS experience.

Workshop participants took special note of the fact that many of the following recommendations are grounded in the work of AFS's Research Department over the past five years. Among those attending the Workshop, there was a sense of satisfaction that the experience of seasoned practitioners was meshing so well with the products of the Research Department (with respect to orientation as well as research) in areas such as educational objectives, quality standards, orientation techniques, and so forth.

Recommendation 1—The "Unfinished Product" Concept: The conception of some volunteers concerning what is happening to an AFS participant as he or she proceeds from initial selection through post-return orientation should be modified. Some volunteers feel that it is the responsibility of the sending country to deliver to the hosting country a finished "product," that is, a person prepared to cope with an intercultural experience in the host country. When participants encounter or create difficulties, these volunteers tend to criticize sending countries instead of assisting in participant support activities. Staff and volunteers should view participants as unfinished products; the image should be of a "product" (the AFSer) passing through cumulative phases of development that begin at selection and continue even after he or she leaves the program.

Recommendation 2—The Value of Crises in Learning: It is not accurate to conceive of participant orientation and support as aiming toward a crisis-free intercultural experience. Personal crises are bound to occur throughout an AFS experience because the participant is continuously compelled to act and react in the absence of familiar cues. When they remain manageable, such crises become highly productive bases for intercultural learning because they force the participant to challenge old assumptions, to think creatively, and to acquire new knowledge, attitudes, and skills. Crises rarely become overwhelming for AFS participants because of the emotional security provided by the host family and other host nationals, and because of the network of support available from AFS volunteers and staff members. Participant orientation and support should be reconceptualized as an effort to provide AFSers with knowledge, awareness, and skills that will better enable them to seize, cope with, recover from, and above all learn through the succession of personal crises that will inevitably occur throughout their intercultural experience.

Recommendation 3—Increased Focus on the Post-Return Phase: Like many other exchange organizations, AFS has not satisfactorily addressed the post-return phase of an intercultural experience. Preparation for return should begin while participants are still in the host country; such preparations are best begun weeks before the day of return. Following their return, participants should be expected to involve themselves in orientation activities stressing assessment of the past experience and application of the resulting learning to their future lives. Family members and close friends of the returnees should be urged to attend these events. Sending countries should make available to participants learning opportunities and continued support during the year following their return. AFS literature and participant agreement forms should state plainly that one's commitment to AFS involves attendance at post-return orientation functions.

Recommendation 4—The Importance of Language Learning: Language differences constitute perhaps the most stubborn obstacle to effective orientations in hosting countries. The growth of multi-national programs has made some post-arrival orientation meetings veritable Towers of Babel. Some hosting countries have performed admirably in providing post-arrival language training, but the responsibility for breaking down the language

barrier should not be solely theirs. Responsibility for language learning belongs also to each AFS participant; this responsibility should begin before the participant departs from his or her home country. In other words, participants should be expected to begin concentrated study of the host country's language as soon as possible after notification. Sending countries should be prepared to assist participants in locating appropriate and affordable resources such as language learning audio-tapes.

Recommendation 5—The Development of Skills: An AFS experience need not have its outcomes limited to the kind of general personal development often associated with experiential learning, valuable though this may be. In order to achieve our long-range goal of being the world's premier organization in the field of intercultural learning (and to remain competitive vis-à-vis similar organizations), AFS should design its orientation and training programs in such a way that participants will be directly aided in acquiring certain specific skills that will be useful throughout life. The development of specific skills seems most likely for participants in Adult Programs, especially those intended for certain professional groups; however, this objective should be pursued as well in relation to AFS programs intended for adolescents.

Recommendation 6—The Nature of Quality Standards: During the past few years, much discussion has occurred with respect to minimum standards for program content. The term "minimum standards" should be used precisely because the establishment of a true minimum strongly implies accountability on the part of volunteers as well as staff. Accountability is necessary because AFS should be able to state with complete confidence that certain standards are maintained. Given the current state of knowledge, experience, and commitment on the part of some (especially local) volunteers, the minimum should be set at a point sufficiently low so that virtually any volunteer with good intentions and a little time can satisfactorily attain minimum standards. Quality standards, then, are well in excess of minimum standards. Volunteers and staff should not be held accountable (a negative approach) for the attainment of quality standards; rather, they should be encouraged and assisted to attain them (a positive approach) as the goal of a long-range process of personal and organizational growth.

Recommendation 7—The Timing of Orientation Events: Orientation events held in conjunction with international travel arrivals and departures are of questionable value because of the mental and emotional state of participants at these times. Although practical considerations are a limiting factor, every effort should be made to reduce AFS's reliance on orientation events held at these times. In the case of Year Program students, for example, post-arrival events should occur three to five weeks following the students' placement in their respective host communities, and pre-return events should occur six to eight weeks prior to the students' final departure from their host communities. Under this particular arrangement, mid-stay orientation events would be discontinued. (Note that the following two recommendations are closely related to this one concerning timing.)

Recommendation 8—The Shifting of Responsibility from the National Level: Several recommendations throughout this report, such as the immediately preceding one, should be implemented at the local and/or regional levels in order to be most effective. Shifting responsibility gradually to these levels would have several benefits: (a) The burdens on national office staffs would be reduced. (b) Decentralized orientation programs would involve smaller groups of participant-trainees than is usually the case with national-level orientations. (c) Local and regional volunteers would be able to play an increasingly important role in the work of AFS. (d) The benefits of intercultural learning would be more widely spread among those associated with AFS.

Recommendation 9—The Need for Volunteer Training: Shifting responsibility to the local and regional levels is feasible only to the extent that volunteers at those levels are willing and able to assume it. Among Workshop participants there was a widespread conviction that many volunteers are inadequately prepared to assume responsibility for the delivery of orientations and for the provision of support for program participants and for others such as host families and school personnel who are involved with the participants. Recommendation 2, "The Value of Crises in Learning," is grounded in an assumption that local people who are close to AFS participants are able to recognize when crisis periods are occurring and are prepared to support and assist

AFSers at these critical times. Therefore, AFS volunteers should be trained — and trained well. The cost of such training is the only major financial implication of all the recommendations found throughout this statement. The administration of AFS should accept the cost of volunteer training as an investment in the long-range future of our organization.

Recommendation 10—The Process of Selection: Current selection criteria appear reasonably adequate; what seems to be required is attention to two specific factors: (a) the process of selection, and (b) the emphasis given to the willingness of the candidate to apply him- or herself to learning tasks in both formal and non-formal settings. The process should be altered where necessary to insure that both recent returnees and mature adults have a voice in the consideration of candidates; this recommendation comes from the realization that problems have arisen in those cases where only recent returnees have been responsible for selection. With respect to willingness to learn, more importance should be given to discovering the extent to which candidates are highly motivated to learn; important factors to consider include whether the candidate already has attempted to learn a foreign language, whether he or she possesses a highly developed talent or skill, and whether there is evidence of perseverance in scholastic pursuits. People should be selected for an AFS experience to a large extent because of their demonstrated willingness and ability to participate in the life of the host family, school, and community, and to benefit from intercultural learning in formal and non-formal settings. An AFS experience no longer should be viewed as a "sink or swim" proposition but rather as an intercultural learning opportunity structured according to carefully drawn up educational goals.

II. TOOLS AND TECHNIQUES FOR INTERCULTURAL LEARNING

Workshop participants did not have sufficient time during their three days of discussion to attempt detailed recommendations regarding tools and techniques for intercultural learning. To a considerable extent, such details are being addressed by the Integrated Orientation Project and the annual volumes of the AFS Orientation Handbook. Nevertheless, questions about tools and techniques arose frequently. In the end, the Workshop participants were able to compile a short list of ideas that calls for renewed emphasis on several existing approaches and makes a few suggestions for innovative methods. The reader may also wish to examine the Appendix for more details about tools and techniques.

1. Project Learning: The idea that AFS participants should become involved in individual and/or group study projects is not new. Some Workshop participants cautioned that study projects had been tried without notable success in some countries. Failures were attributed largely to the absence of support and encouragement by local volunteers. Nevertheless, the focus of the organization on intercultural learning in general, and on the learning of specific concepts and skills in particular, strongly suggested that the project approach be tried again. It has potential value as a learning technique both prior to the students' departure and during their experience in the host country; furthermore, pre-departure projects can be utilized during the post-return phase (as students reevaluate their opinions and conclusions formed prior to their homestay abroad). A very important feature of this recommendation is that its implementation is dependent upon appropriate training and renewed motivation of local and regional volunteers.

2. Language Learning Resources: AFS already has entered the language teaching field to a limited extent with a variety of Short Programs that include a formal language instruction component. Workshop participants definitely shied away from any suggestion that AFS should attempt to become a major competitor in the field of foreign language instruction. What they did recommend, however, was that AFS take language learning more seriously in terms of (1) preferring candidates who have a demonstrated interest in the study of foreign language, and (2) expecting those who have been selected to immediately commence the study of the language of their host country, using audio-tapes and other available and affordable resources. With the possibility of exceptions not ruled out, the contribution of sending country national offices to this study process would be to help selectees quickly identify appropriate language learning resources.

3. Experience Diagram: For lack of a better term, "experience diagram" was used during the Workshop to refer to the activity found on pages 62 through 70 of the first volume of the *AFS Orientation Handbook*. This activity, contributed by Rodolfo Sanjurjo (formerly National Chairperson of AFS/Uruguay), has been found to be of considerable value when used with students as well as with natural families, for whom it was intended originally. In both cases, its best use seems to occur some weeks prior to the return of the student to his or her home country.

4. Critical Incidents: One of the background papers sent to Workshop participants was an article by Donald Batchelder of The Experiment in International Living; this article, entitled "Developing Cross-Cultural Learning Skills," appears on pages 145 through 153 of *Beyond Experience*, published by The Experiment in 1977.[2] Stated without elaboration, the article describes a procedure wherein exchange students write short papers about "critical incidents" that have occurred in their lives in the host country. These papers are exchanged among the students and discussed, usually with the guidance of a group leader. Although realizing that this type of procedure is easier to implement in group exchanges such as are common in EIL programs, Workshop participants felt that critical incident papers were a potentially valuable learning technique that could be adapted for use in communities or other areas where several AFS students were being hosted simultaneously.

5. Journals and Diaries: Somewhat similar to critical incidents in overall intent is the idea of expecting AFS participants to maintain a daily journal or diary in which experiences and thought are recorded. In the old *AFS Student Study Guide*, the last activity in the first section (Pre-Departure) was entitled "Keeping a Journal."[3] It discussed the purpose of a journal and the kinds of information one might want to record therein. Workshop participants felt that renewed emphasis on keeping journals or diaries was warranted.

6. Candidate Exchange Homestay: At the top of page 91 in the first volume of the *AFS Orientation Handbook*, the technique termed "candidate exchange homestay" is briefly described. This idea was contributed by our National Director in Germany, Baerbel Helmers. Basically, this idea is a pre-departure training device in which AFS candidates (or "hopees," as they are called in Germany) swap homes and families for two or three days. All the candidates are then brought together for a debriefing in which the subtle differences in living styles are discussed so that they become more fully aware of the kinds of adjustments they will have to make when they arrive in the home of their host family. Workshop participants felt that the candidate exchange homestay was one of the best techniques available for pre-departure orientations, and noted that it had the added attraction of giving *natural* families a better idea of the kind of experience their children would be undergoing with AFS.

7. Awareness Sheets: Workshop participants recognized that there would always be a few AFS participants who, for any number of reasons, could not attend one or more orientation events. To keep absentee participants aware of what was occurring at such events, "awareness sheets" were suggested. These would be written descriptions of the agenda of the events and/or discussions of the substantive learning content conveyed during the events. Awareness sheets could be prepared for host and natural families as well as for students or adult participants. In the forthcoming *Volume IV* of the *AFS Orientation Handbook*, there will appear an awareness sheet for host families unable to attend pre-departure orientation events.[4]

8. Crises as Productive Learning Experiences: Workshop participants affirmed the view, well supported in research and professional literature, that rapid maturation and learning are consequences of a person's dealing with crises (or stress), and that crises of manageable proportions are routine occurrences during an intercultural exchange experience. Personal crises occur throughout such an experience because the participant is continuously forced to act and react in the absence of familiar cues. Manageable crises are highly productive

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[2] *"Developing Cross-Cultural Learning Skills" is reprinted in this volume as Resource IV-C.*

[3] *"Keeping a Journal" is reprinted in this volume as Resource VI-E.*

[4] *The awareness sheet for host families appears as Resource III-C in* Volume IV.

bases for intercultural learning because they challenge the person to question old assumptions, to think creatively, and to acquire new knowledge and attitudes. Consequently, the objective of orientation programs and participant support activities is not to insure that participants have an intercultural experience that is crisis-free! Rather, the purpose of these efforts is to provide AFSers with knowledge, awareness, and skills that will better enable them to seize, cope with, recover from, and learn through the succession of personal crises that inevitably will occur throughout their intercultural experience. The purpose of individualized participant support activities such as personal counseling—and, indeed, such as the provision of host families—is to insure that no personal crises become completely overwhelming for any participant. One of the most interesting topics discussed by Workshop participants was whether AFS participants on very short programs (such as class exchanges) have the opportunity to experience any significant personal crisis that would facilitate their learning. The view was expressed that in such cases it is not inappropriate for skilled trainers or counselors to work with groups of students in such a way that crises are deliberately induced. However, the inducement of crisis is not a recommendation because of the dangers involved when leaders not skilled in group dynamics attempt to work with participants in this way.

9. Specific Skills as Outcomes of an AFS Experience: The outcomes of an AFS experience need not be limited to the generalized types of personal growth and development often associated with experiential learning, valuable though these may be. Specific skills are equally possible outcomes. The development of specific skills is most likely to occur in the case of those Adult Programs intended for certain categories of professionals, but it also may occur in other Adult Programs and in the adolescent Year and Short Programs. If AFS is to become the world's premier organization for intercultural learning (and is going to remain competitive vis-a-vis similar organizations), it should design its orientation programs in such a way that certain specific skills are transmitted to participants.

10. Provision of Culture-Specific Information: Renewed emphasis should be given to the memorandum of 24 January 1983, which directed national offices to develop detailed information on a wide variety of features of their respective countries and cultures. Such information has two uses during the pre-departure phase: (1) Students should receive a description of their host country and culture. (2) Host families should receive information on adolescent (or adult) lifestyles in the sending country. These uses are illustrated in *Volume II* of the *AFS Orientation Handbook*,[5] but compliance has lagged. Research has shown that sojourners whose culture is denigrated by their hosts and/or who enigrate the culture of their hosts experience a "loss of status" that is an impediment to their adjustment and learning. Provision of culture-specific information makes loss of status less likely.

11. Provision of Information on "Impact": AFS participants should be given information regarding the personal impact of an intercultral experience; such information could be drawn from the AFS Impact Study and similar research (recently reviewed by the Research Department).[6] Having this information might better enable participants to focus their attention on certain aspects of their own personal growth and development.

[5] *Illustrations of culture-specific information appear as Documents III-A, III-B, and III-C in* Volume II.

[6] *An activity was developed to provide information on the personal impact of an intercultural experience; it appears in this volume as Resource V-B.*

III Resources for Pre-Departure Orientations

A. Review of Pre-Departure Resources Related to Workshop Recommendations

B. Guidelines for Selecting Program Participants

C. Guidelines for Volunteer Orientation Facilitators

D. The Process of Adjustment and Learning

Resource III-A

Review of Pre-Departure Resources Related to Workshop Recommendations

In Section II, "Thinking about Orientation," the reader will find the principal recommendations made by participants in AFS's Workshop on Intercultural Learning Content and Quality Standards. Several of these recommendations are listed below by title. Following each title are citations to pertinent resources for pre-departure orientations that have appeared in existing volumes of the *AFS Orientation Handbook*.

Recommendation 1: The "Unfinished Product" Concept

"Value Orientations." *Volume I*, pp. 17–26.[1]

"A Handbook for Students." *Volume II*, pp. 9–16.

"Host Country Information for Students." *Volume II*, pp. 17–20.

"A Letter to Host Parents." *Volume II*, pp. 21–24.

"A Handbook for Hosting Schools." *Volume II*, pp. 25–29.

"Quiz for Hosting Parents." *Volume II*, p. 48.

"An Orientation Document for Host Families." *Volume IV*, pp. 32–39.

"The Process of Adjustment and Learning." *Volume V*, pp. 28–39.

"Motivating Host Country Volunteers." *Volume V*, p. 93.

Recommendation 2: The Value of Crises in Learning

"The Isolation Exercise." *Volume III*, p. 63.

"The 'Yes-No' Game." *Volume IV*, p. 90.

"The Process of Adjustment and Learning." *Volume V*, pp. 28–39.

Recommendation 4: The Importance of Language Learning

"A Handbook for Students." *Volume II*, pp. 9–16.[2]

"Approaches to Foreign Language Learning" (Bibliography). *Volume V*, pp. 98–99.

Recommendation 5: The Development of Skills

"National Patterns and International Links." *Volume I*, pp. 27–32.

"Activities to Prepare Students to Represent Their Country Abroad." *Volume III*, pp. 28–30.

Recommendation 9: The Need for Volunteer Training

"Advance Feedback for Facilitators." *Volume II*, p. 48.

"How AFS/Argentina Improved the Training of Volunteers." *Volume III*, pp. 4–5.

"Background Reading for Orientation Facilitators in Training." *Volume III*, pp. 8–15.

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[1] *This exercise should be repeated in the host country. See* Volume I, *pp. 50–51.*

[2] *The original handbook, created by AFS/Turkey, included a Turkish-English dictionary and pronunciation guide. This was not reproduced in* Volume II.

"Preparatory Training for Orientation Facilitators." *Volume III*, pp. 16–27.
"A Workshop on Cultural Differences." *Volume IV*, pp. 10–26.
"Guidelines and Theories for Orientation Leaders." *Volume IV*, pp. 27–31.
"Guidelines for Volunteer Orientation Facilitators." *Volume V*, pp. 23–27.
"The Process of Adjustment and Learning." *Volume V*, pp. 28–39.

Recommendation 10: The Process of Selection

"Candidate Exchange Homestay." *Volume I*, p. 91.
"Guidelines for Selecting Program Participants." *Volume V*, pp. 16–22.

Tools & Techniques 1: Project Learning

"National Patterns and International Links." *Volume I*, pp. 27–32.
"Activities to Prepare Students to Represent Their Country Abroad." *Volume III*, pp. 28–30.
"Preparing to Describe Your Home Community." *Volume V*, pp. 92–93.

Tools & Techniques 2: Language Learning Resources

See above, Recommendation 2: The Importance of Language Learning.

Tools & Techniques 6: Candidate Exchange Homestay

"Candidate Exchange Homestay." *Volume I*, p. 91.

Tools & Techniques 7: Awareness Sheets

"An Orientation Document for Host Families." *Volume IV*, pp. 32–39.

Tools & Techniques 8: Crises as Productive Learning Experiences

See above, Recommendation 2: The Value of Crises in Learning.

Tools & Techniques 9: Specific Skills as Outcomes of an AFS Experience

See above, Recommendation 5: The Development of Skills.

Tools & Techniques 10: Provision of Culture-Specific Information

"A Handbook for Students." *Volume II*, pp. 8–16.
"Host Country Information for Students." *Volume II*, pp. 17–20.
"A Letter to Host Parents." *Volume II*, pp. 21–24.

Resource III-B

Guidelines for Selecting Program Participants

Editor's Introduction: Recommendation 10 of the Workshop on Intercultural Learning Content and Quality Standards concerned "The Process of Selection." Following the conclusion of the Workshop, the AFS Research Department began pulling together findings of several of its major studies in order to develop a set of guidelines for the selection of program participants. In addition, non-AFS studies of screening and selection for overseas assignment were consulted,[1] as were several of AFS's most experienced staff members and volunteers. The following document was completed in late 1984.

ASSESSING THE CANDIDATE

INTRODUCTION

The following criteria for the selection of AFS participants are based on the findings of numerous studies conducted over the past 25 years related to the assessment of candidates for international experiences. Some of these studies were carried out by the AFS Research Department; these examined factors related to the assessment of AFS students. Other studies conducted outside of AFS focused on the assessment of Peace Corps volunteers, technical assistance experts, and business managers on assignment abroad.[1] The results of these studies, which show widespread agreement, are reflected in the following guidelines for assessing the suitability of candidates for participation in AFS programs.

THE GOAL OF SCREENING CANDIDATES

The goal of the screening process is to verify that the candidates show promise of being able to live and learn effectively in the host country. In practice, a screening committee works toward this goal by identifying any candidates who, for one reason or another, appear to be at risk of causing great difficulties for themselves and others during the course of their AFS experience. These candidates must then be dropped from the candidate pool. This is a demanding task that requires a screening committee well prepared to collect and review several types of information about each candidate.

PERSONAL QUALITIES TO ASSESS IN CANDIDATES

The ability of a person to adjust and to live and learn effectively in a new cultural environment depends on many features of that new environment as well as on his or her personal qualities. AFS screening committees virtually never had detailed information about the new environment in which any candidate will be placed; therefore, the general nature of an AFS experience needs to be taken into account during the screening process. AFS participants are totally immersed in an unfamiliar culture. In the case of student programs, they live as the adolescent children of a host family and, in most cases, attend secondary school. A situation such as this is demanding and sometimes stressful; the task of the screening committee is to insure that the candidates it recommends are likely to live and learn effectively in these circumstances.

AFS's many years of practical experience as well as the findings of research studies have shown the following nine personal qualities to be especially valuable in enabling people to meet the challenges of an extended intercultural living experience. (The order in which the nine qualities are presented below is not necessarily significant.) No candidate will possess all nine qualities to a high degree. But every candidate recommended to AFS by the screening committee should be characterized by all nine qualities to at least a moderate extent. In

[1] *For an excellent review of the literature on screening and selection, see Daniel J. Kealey and Brent D. Ruben, "Cross-Cultural Personnel Selection Criteria, Issues, and Methods," in Dan Landis and Richard Brislin (Eds.),* Handbook of Intercultural Training. Volume I: Issues in Theory and Design, *Pergamon Press (Elmsford, NY), 1983.*

other words, any candidate who is found to be seriously lacking in one of the following personal qualities should be very carefully evaluated; if special strengths in several other qualities are not present to compensate for the deficiency, the candidate should be rejected.

Quality 1: Candidates Should Be Flexible

In the host country, AFS participants will find that they need to make adjustments in their patterns of behavior to suit the many new situations in which they constantly find themselves. They will have to give up some of the routines to which they are accustomed and adopt many of the patterns of the host society and host family. The ability to be flexible in one's behavior is essential if intercultural learning is to occur and a satisfactory adjustment is to be made. Candidates who are incapable of altering their behavioral patterns to accommodate others are likely to have serious difficulties in their host country.

What to ask about and look for

- Pay special attention to candidates who are accustomed to having their own way in most circumstances. Their flexibility most likely has not been tested, and they may find it difficult to adjust to the host culture or to their role in the host family.
- Try to assess the candidates' willingness to give and take. For instance, would a candidate be willing to change plans to suit someone else's needs?
- Try to determine how well the candidates deal with unexpected circumstances, especially unexpected difficulties.
- Keep in mind that an important need for flexibility concerns religious practice. Many students say they are not affiliated with a specific religion, while others are deeply committed to one religious point of view. What are their views about the possibility of attending the religious services of a different faith or denomination with their hosts? Would such attendance be regarded as an imposition, or can the candidates understand that attending services could be an opportunity to meet people and learn more about the host culture and its values?
- Determine to what extent the candidate may be willing to accommodate the host family's requests, such as sharing a bedroom or not smoking.
- Pay particularly careful attention to candidates who have lived independently of parental supervision. How well prepared are they to accept the rules, restrictions, and parental supervision that are likely to apply to the natural sons and daughters in the host family? Keep in mind that students who are inflexible in their desire to be independent of parental supervision are unlikely to be satisfied with a family-oriented homestay such as that provided by AFS.

Quality 2: Candidates Should Be Self-Confident and Willing to Take the Initiative

An AFS experience is challenging and sometimes stressful. In order to cope with its demands, participants need a positive self-image. They need to have confidence in their own abilities. They cannot be afriad to try something new. People who are self-confident are those who have faced demanding situations in the past and usually have dealt with them successfully. They feel good about themselves because they know from experience that they are capable of coping with difficult challenges. Consequently, they are willing to take risks; if they do not meet their own expectations on the first attempt, they are not too discouraged to try again.

What to ask about and look for

- Try to assess the self-confidence of the various candidates by observing all of them together in a group,

especially a group in which there are other people who are strangers or mere acquaintances. With respect to each candidate, ask. . .

1. Is this candidate at ease?
2. Is he or she able to initiate conversations?
3. Does this candidate participate in group activities?

- Obtain additional information about self-confidence by studying the application forms and through the personal interviews. With respect to each candidate, ask. . .
  1. What kinds of demanding circumstances has this candidate faced in the past?
  2. How difficult were these circumstances, and how high were the candidate's expectations in terms of dealing with them effectively?
  3. How well did the candidate actually perform in coping with these challenges? For instance, how well did he or she deal with a school course that initially seemed very difficult?
  4. How effectively has this candidate handled a troublesome social relationship or reacted to a family crisis?
- Look for concrete examples in which the candidate has developed his or her self-confidence. Beware of candidates who are boastful; boasting is often an indication of a *lack* of self-confidence.
- Keep in mind that effective self-confidence is grounded in a realistic understanding of one's limitations as well as one's strengths. Therefore, finding out how a candidate compensates for his or her recognized limitations might be especially useful in assessing self-confidence.

Quality 3: Candidates Should Have the Willingness and Ability to Learn in a Variety of Educational Settings

Most AFS students attend school during their experience, but school is only one of many settings in which they need to be able to learn. Students should be able to learn from their daily experiences with host family members, peers, and others in their host community as well as from teachers. Participants on adult programs likewise should have the capacity to gain in knowledge and competence from professional experiences as well as from formal instruction. All AFS participants will be better able to live effectively in the host culture if they are motivated to take advantage of many different kinds of educational experiences.

What to ask about and look for

- Determine whether each candidate has shown an active interest in broadening the scope of his or her knowledge. In particular, has the candidate made any effort to find out about people and cultures in other parts of the world?
- Keep in mind these selection questions recommended by the participants in the 1984 AFS Workshop on Intercultural Learning Content and Quality Standards:
  1. Has the candidate attempted to learn a foreign language?
  2. Has the candidate demonstrated curiosity and perseverance by pursuing interests or developing talents or skills outside of the academic setting?
  3. Has the candidate attempted to excel in scholastic and/or professional pursuits?
- Note that it is not necessary for a student to have attained consistently high marks in school. Most important is the student's demonstrated willingness to make an effort to do well academically. Also important is the student's demonstrated scholastic aptitude, which should be high enough to insure that he or she will be able to perform reasonably well the academic work required by the host school.

Quality 4: Candidates Should Be Able to Tolerate Confusing or Ambiguous Situations, and to Ask for and Receive Assistance from Others

Entering a new culture, community, and home brings every AFS participant into circumstances that, at least initially, are confusing or ambiguous. Such situations are extremely frustrating for some people, leading them to become frightened, angry, hurt, or withdrawn. These reactions are understandable but can hinder a person's adjustment to the new culture by straining his or her relationships with members of the host society. Furthermore, if the participant is reluctant to ask for and receive assistance from host nationals, misunderstandings may persist. Dealing with ambiguity and confusion will be easier if the participant is patient and has the ability to remain calm and self-possessed, and is willing to ask for help in interpreting unfamiliar behaviors and subtle cultural clues.

What to ask about and look for

- Try to find out how the candidate dealt in the past with situations that were confusing or ambiguous, or that were beyond his or her control. In such circumstances, was he or she able to ask others for assistance in order to understand correctly or behave properly?
- Determine the importance to the candidate of order and organization in day-to-day interaction with others. Does the candidate feel compelled to adhere rigidly to previously laid plans, or does he or she seem able to alter pace, change plans, and "take things as they come"?
- Try to observe the candidates in group activities, for such observations may be useful in evaluating their tolerance for confusion and ambiguity. Pay special attention to candidates who react too quickly with anger or withdrawal when faced with circumstances they do not understand or that are beyond their control.

Quality 5: Candidates Should Be Genuinely Interested in Other People, Including Those Who Are Culturally or Otherwise Different from Themselves

It is very important for AFS participants to show respect for and interest in the people of the host country. They must not only pay attention to others, but also respond to others in a way that shows them they are valued. Participants must be able to build relationships characterized by mutual trust and cooperation with a variety of types of people. Candidates who confine their trusting relationships to those highly similar to themselves may find immersion in an unfamiliar society to be especially difficult.

What to ask about and look for

- Evaluate the degree to which each candidate has demonstrated a genuine interest in and respect from others, including people who are very different from himself or herself. Has the candidate developed relationships characterized by mutual trust and cooperation with people who are different from himself or herself in terms of ethnic origin, socioeconomic status, educational or professional attainment, cultural background, religious preference, or age?
- Observe the candidates in group situations. Do they circulate among different kinds of people or remain with those most like themselves? Do they listen attentively to what others are saying? Do they act respectfully towards other people of all kinds?
- Determine how the candidate would react to the possibility of living with a host family of a different race?

Quality 6: Candidates Should Be Able to Empathize with Others

Empathy is the ability to perceive a situation from the point of view of others. People with a strong ability to empathize are those who have made an effort to understand the cultural, social, and psychological factors

affecting others. Participants who are not accustomed to looking at situations from another person's perspective may find it especially difficult to live with and learn from people whose values and attitudes are very different from their own.

What to ask about and look for

- Determine whether there have been times when the candidate made the mental effort to "put himself in the other person's shoes" in order to understand better that person's ideas, values, or behavior.
- Try to find out whether the candidate can state clearly and fairly the views of others with whom he or she disagrees.
- Contact others who are frequently with the candidate. Do they find that the candidate shows a sensitive and thoughtful understanding of their feelings and needs?

Quality 7: Candidates Should Be Open-Minded

Open-mindedness is demonstrated by a willingness to try to understand and appreciate (though not necessarily adopt) the values and beliefs of others. An open-minded person is not quick to criticize or judge others, recognizing that their basic assumptions and standards may be different from his or her own. In the host country, an AFS participant will encounter numerous people with different values and beliefs. If the participant is not open-minded, he or she will be poorly prepared to establish relationships with them based on mutual trust and respect.

What to ask about and look for

- Find out to what extent the candidate has had prior exposure to people whose values and beliefs are different from his or her own. Has the candidate been able to suspend judgment about a person with different ideas until the assumptions and standards on which those ideas are based could be understood?
- Keep in mind that some candidates may have had very little opportunity for contact with people with values different from their own. The absence of such opportunities should not be held against any candidate. On the other hand, it is important to determine whether such candidates demonstrate an understanding that their own values and beliefs may not be the only ones that make sense?

Quality 8: Candidates Should Be Able to Establish Positive Relationships with Many Other People, and to Share Their Personal Feelings and Thoughts with a Few of Them

AFS participants do not necessarily need to be highly sociable and outgoing, but they certainly should be comfortable in the presence of strangers and acquaintances as well as friends and relatives. Having a basically positive and accepting attitude toward others will go far in enabling participants to develop good relationships with many people in the host country. In addition, AFSers should be willing and able to develop confidential, trusting relationships with people. Sharing personal thoughts and feelings with someone whose opinion is valued is one way of finding solutions to difficult personal problems. AFS is aware that one's cultural values may affect his or her willingness to share personal dilemmas with others (especially with comparative strangers). Nevertheless, AFS's counseling support system cannot function unless participants who are having difficulties can explain their problems and express their frustrations to whomever is in the helping role. Therefore, it is important for screening committees to understand how the candidates deal with people who are in a position to help them resolve dilemmas or find solutions to frustrating interpersonal problems.

What to ask about and look for

- Observe the candidates in a group situation. This is a particularly useful way to determine how comfortable each is in the presence of others.
- Note that it may be difficult to determine, by talking to the candidate, the extent to which he or she confides in a few trusted people. Natural parents, teachers, clergy, or youth group leaders may be able to help provide this information.
- Find out through observation or contacts with others who know the candidate whether he or she shares feelings or internalizes them, and how he or she expresses strongly felt emotions.
- Remain alert for clues that may arise from the manner in which the candidate responds to the personal interview. A candidate who is guarded or reticent throughout the entire interview may be the kind of person who would have difficulty trusting AFS counselors and other support personnel in the host country.
- Find out as much as possible about the way in which the candidate relates to each member of his or her natural family.
- Pay special attention to candidates who have had to deal with family crises, such as divorce, serious illness, death, or other major tensions within the family. Evaluate how well the candidate has adjusted under these circumstances.

Quality 9: Candidates Should Have the Ability to See Themselves Within a Larger Perspective

People who take themselves very seriously and who are highly subjective in evaluating others are likely to cause considerabe distress among their hosts when living in a completely new cultural environment. People who can see themselves in perspective—that is, see themselves *objectively* in relation to others and to their entire social context—have a valuable capacity for maintaining an even temperament and for resolving interpersonal misunderstandings and disagreements. When small problems are overblown into major personal crises, the finding of solutions acceptable to all becomes difficult. An AFS participant needs to be able to understand ordinary daily problems in context, viewing them with a sense of humor and objectivity that makes compromise solutions acceptable.

What to ask about and look for

- Observe the candidates in group activities. Identify those who become overly concerned about small problems and minor embarrassments.
- Try to determine through observation, or through contacts with adults in the community who know the candidate well, whether the candidate is sometimes able to laugh at himself instead of insisting on his own point of view.
- Try to determine in the same ways whether the candidate is able to resolve disagreements or conflicts with others through mutual accommodation or compromise.
- Pay special attention to candidates who consistently attempt to settle minor differences with others by insisting on their private needs and views.

THE PROCESS OF SCREENING CANDIDATES

The following guidelines are recommended for those in charge of organizing screening committees and carrying out the screening process.

Screening committees should be composed of mature adults as well as young returnees. While recent returnees can make a valuable contribution in screening candidates, no screening committee should be composed entirely of young returnees. Mature adults view candidates from a perspective based on longer life experience, and may be better able to assess their ability to relate to adults in the host country.

Information about candidates should come from a wide variety of sources. The personal interview and the family home interview are important tools for information-gathering. These interviews also provide an opportunity for the screening committee to convey vital information to each candidate and his or her family about the nature and purpose of AFS programs. In addition, screening committees should deliberately create opportunities to observe candidates in group activities with adults as well as with peers. Seeing how a candidate interacts with others (especially with comparative strangers) in informal situations can reveal much about the candidate's personality and interpersonal skills. Screening committees should plan events such as community service projects, visits to culturally different neighborhoods, international cooking parties, simulation games, or even candidate exchange homestays (see the *AFS Orientation Handbook: Vol. I*, p. 91) in order to observe the candidate's behavior. Other sources of information about the background and behavior of the candidates should be consulted whenever possible. The more sources of information committee members have regarding candidates, the better able they will be to identify those candidates for whom participation with AFS would not be appropriate.

Candidates and their natural families need to be fully informed about the true nature and purpose of the AFS program. For example, they need to know that AFS does not provide an opportunity for an exciting vacation or an adventurous travel experience. *Intercultural learning* is the underlying purpose of any AFS program. Intercultural learning occurs when participants are immersed in a completely new environment that challenges their personal values and assumptions, and that compels them to develop rapidly their abilities to acquire cultural knowledge and to form relationships with people unlike themselves. Providing this information is a legitimate function of the screening process because it may enable unsuitable candidates to eliminate themselves from further consideration. Therefore, screening committee members should be familiar with the AFS learning objectives[2] and should discuss them with each candidate and his or her family. It is important for natural family members to fully understand the nature and purpose of an AFS program so that they can knowledgeably support the candidate, not only at the time he or she is applying to AFS, but also during and following his or her experience away from home. Screening committees should be wary of situations in which either the candidate or the natural family seems to be reluctant about AFS participation, or to oppose it silently. Deep reluctance on either side appears to increase substantially the risk of the participant's having an unsatisfactory experience in the host country.

[2] *The AFS learning objectives are found in the "Statement of AFS Educational Content and Learning Objectives," reprinted in this volume in Section II, "Thinking about Orientation."*

Resource III-C

Guidelines for Volunteer Orientation Facilitators

Editor's Introduction: One of the major recommendations made by the participants in AFS's Workshop on Intercultural Learning Content and Quality Standards concerned the need for the training of volunteers, especially those who will be running decentralized post-arrival orientations in the hosting country. Previous volumes of the AFS Orientation Handbook *have included materials for the training of orientation facilitators from several sources in Europe, and we are pleased to include one in this volume from Australia. Its author is Ingrid Hallein, a lecturer in personnel management and staff development at the Department of Foreign Affairs International Training Institute (Middle Head, Mosman, N.S.W. 2091). She is a graduate of the University of Alberta, Canada, as well as of the University of New South Wales and the Australian Graduate School of Management. We reprint here, with Ms. Hallein's permission, excerpts from her article that was originally published in November 1984 in the* Journal of the Institute of Personnel Management Australia *(Vol. 22, No. 4). As in previous volumes of this handbook, this resource for the training of volunteers appears in the pre-departure section because host country volunteers should be trained before the program participants arrive in the host country.*

SETTING THE CLIMATE FOR LEARNING IN A MULTICULTURAL GROUP

The aims of a facilitator in a multicultural training setting are congruent with those of any other adult educator—the maximization of learning by course members. However, training in a culturally heterogeneous context brings with it unique circumstances that have direct implications for the facilitator in terms of the type of learning climate to be established and the techniques used to establish it.

At the International Training Institute in Sydney, Australia, where managers from developing countries attend three month-long management courses, the author has found out that the the facilitator's attitudes, behaviours, and choice of learning activities are fundamental to the establishment of a climate where learning relevant to the large diversity of needs can take place.

Participants in these courses have a vast range of knowledge and experience and hence a diversity of learning needs. At the same time they are not only away from home and in a foreign culture, but themselves come from a variety of cultures.[1] These groups therefore differ from Western culturally homogeneous groups in that:

- Individual differences are accentuated. Course members differ greatly in appearance, word usage, communication styles, gestures, senses of humor, cultural values, assumptions, customs, education, and experience.
- Some members come from countries where speaking frankly is not advisable or allowed.
- Many come from countries where behaviour is dictated by tradition and role.
- Many come from hierarchical societies where status differentiation is used to gain advantage.
- Most members have previously experienced only traditional teacher-centered teaching methods such as lecturing.

Because of this, course members may initially have certain fears and preconceptions that may influence their attitudes:

- I am different from other members of this group.
- I feel alienated from the culture around me. I am homesick.

[1] *The courses taught by Ingrid Hallein have included management trainees from Botswana, Burma, the Cook Islands, Fiji, Kenya, India, Indonesia, Jamaica, Lesotho, Malaysia, Malawi, Maldives, Mauritius, Nepal, Pakistan, Papua New Guinea, the Philippines, Seychelles, the Solomon Islands, Sri Lanka, Sudan, Swaziland, Tanzania, Thailand, Tonga, Uganda, Vanuatu, Western Samoa, and Zambia.*

- I must be careful about whom I trust and what I say.
- I must be careful about my behaviour as it will be judged.
- I must look important to gain some power in this group.
- Like a guru, a teacher is to be respected and followed.
- Students must learn what the teacher chooses to teach.

In a vacuum, the translation of these attitudes into behaviour would vary with each individual's learned coping behaviours. The outcomes might be positive or negative. It is the role of the course facilitator to provide opportunities for the expression of behaviours that will have positive outcomes in terms of the development of a climate appropriate for learning.

The positive attitudes listed below and expressed as facilitator behaviour have been found to encourage positive member behaviour and attitudes in multicultural groups at the International Training Institute.

FACILITATOR ATTITUDE: I ACCEPT AND ENJOY OUR DIFFERENCES.

Facilitator Behaviour:

- informal conversation with course members
- open discussion about differences in cultural customs and national circumstances as they compare to one's own
- exploration of differences in values
- selection of seating arrangements that encourage communication between members of the group including the facilitator
- selection of learning activities that encourage comparisons.

Resultant Member Behaviour:

- perspective gained through discussion
- accepting differences as interesting and funny
- demonstrated interest in each other
- exploration of differences
- synergy
- negotiation of word connotations
- openness to new ideas and change
- willingness to reassess assumptions
- recognition of each individual as unique
- openness to and support of visiting lecturers.

Resultant Member Attitude: I respect and value our differences.

FACILITATOR ATTITUDE: I CAN BE CLOSE TO MEMBERS OF THIS GROUP.

Facilitator Behaviour:

- willingness to reach out authentically in friendship to course members
- willingness to show vulnerability through self-disclosure
- demonstrating an understanding of people's needs
- responsiveness to course members' learning needs
- selecting activities that make people feel relaxed and comfortable with each other
- demonstrated interest in the welfare of course members.

Resultant Member Behaviour:

- smiles, alive faces, laughter, fun
- warmth between members
- supportiveness and concern for each other
- responsiveness to individual needs
- development of cross-cultural friendships
- openness to new experiences
- development of group norms, group language, and in-jokes
- involvement.

Resultant Member Attitude: I can be close to members of this group.

FACILITATOR ATTITUDE: I CAN TRUST PEOPLE.

Facilitator Behaviour:

- giving responsibility to course members
- communicating the expectation that they can and will choose mature behaviour
- self-disclosure when comfortable and appropriate
- honouring commitments and promises
- helping
- being honest about weaknesses
- selection of learning activities that give members the opportunity to build trust.

Resultant Member Behaviour:

- initiative
- high level of self-disclosure
- real learning needs and weaknesses disclosed
- work problems aired

- relaxed atmosphere
- dissatisfactions with course voiced
- openness.

Resultant Member Attitude: I can trust people in this group.

FACILITATOR ATTITUDE: I FEEL FREE TO TAKE ON A VARIETY OF ROLES AND BEHAVIOURS.

Facilitator Behaviour:

- willingness to participate in learning activities
- showing an interest in learning
- informal, relaxed atmosphere
- sitting in a variety of locations in the room
- giving up control when appropriate
- selection of learning activities that encourage a variety of behaviours.

Resultant Member Behaviour:

- members volunteer for involvement in learning activities
- members choose to sit in various seating configurations
- group task and maintenance roles are shared
- responsible behaviour.

Resultant Member Attitude: I feel free to be myself and to experiment.

FACILITATOR ATTITUDE: ALL PEOPLE'S CONTRIBUTIONS ARE VALUABLE.

Facilitator Behaviour:

- recognition of people's contributions
- adopting people's suggestions
- open discussion of conflict
- encouragement of rotation of responsibility in group activities.

Resultant Member Behaviour:

- participation by all in discussions and activities
- participation by all in decision-making where appropriate
- members take initiative and responsibility
- conflict resolved by group members
- evolution of group supportiveness.

Resultant Member Attitude: All people's contributions are valuable.

FACILITATOR ATTITUDE: THE LEARNER IS RESPONSIBLE FOR HIS OR HER OWN LEARNING.

Facilitator Behaviour:

- verbal communication of this belief
- course content built around expressed needs of learners
- rewarding of initiatives
- encouraging exploration of available resources
- selection of participative learning activities.

Resultant Member Behaviour:

- demonstrated interest and alertness
- initiative on part of course members
- high attendance levels
- participative learning activities valued more than lectures.

Resultant Member Attitude: I am responsible for my own learning.

Editor's Introduction: One of the most intriguing recommendations to emerge from the Montreal Workshop was the second, entitled "The Value of Crises in Learning." (See also Tools & Techniques 8, "Crises as Productive Learning Experiences"; both are reprinted in Section II of this volume.) The following background reading, "Intercultural Learning through Personal Crises: A Dialogue," has been prepared as an elaboration of the basic idea contained in that recommendation. It relates also to the first recommendation, "The 'Unfinished Product' Concept," and to the ninth, "The Need for Volunteer Training." Some of the thoughts contained in the following reading originally were put forth by Ingemar Torbiörn of the University of Stockholm, Sweden, in his book Living Abroad: Personal Adjustment and Personnel Policy in the Overseas Setting *(New York: John Wiley & Sons, 1982). Certain of these thoughts were further developed by Cornelius Lee Grove and Ingemar Torbiörn in "A New View of Intercultural Adjustment and the Goals of Training," in the* International Journal of Intercultural Relations, *Vol. 9, No. 2 (1985). The author gratefully acknowledges the valuable suggestions contributed by Ingemar Torbiörn and by Roberto Ruffino of Intercultura, AFS's affiliate in Italy.*

INTERCULTURAL LEARNING THROUGH PERSONAL CRISES: A DIALOGUE

by Cornelius Lee Grove

Q: I'm relatively new to this field of international student exchange. What *really* happens to young people when they participate in that type of program?

A: Well, they go through all sorts of new experiences, some of them completely different from anything they've faced previously. It's hard to generalize. Each participant's experience is unique. This is especially true in the case of exchange programs in which each participant is sent *as an individual* to a host family, school, and community.

Q: Sure, but I've heard you exchange people claim that an intercultural homestay experience is highly beneficial for young people . . . that it helps them learn and mature at an accelerated rate. So you must see *some* common features in virtually all of those unique personal experiences. Isn't that so?

A: You're right. We've tried to understand the common features at the psychological level. We think there are significant similarities in how most people adjust to, and learn from, the experience of being on their own in a completely strange environment.

Q: O.K., then, what are those similarities?

A: Now wait a minute, my friend. A complete answer to that question requires a rather complex explanation. Will you be patient with me as I go through it step by step?

Q: I'll do my best. Go ahead.

A: Good. Well, I've got to begin by introducing you to some terms used by people in the field of psychology. Let's begin with the term "applicability of behavior." This term refers to the degree to which a person's behavior is acceptable to others, and the degree to which his or her behavior is effective in dealing with others.

Q: I would think that in order for someone's behavior to be acceptable and effective, it would have to be more or less *similar* to the behavior of the other people, wouldn't it? I mean, the person couldn't be using a style of behavior that was substantially different, right?

A: Exactly! And let me add that we're thinking now about the person's *overall pattern of behavior,* not about all the separate little details. "Applicability" is the degree to which one's behavioral patterns are consistent with the behavioral patterns of others. Look at Figure 1 over here. It illustrates in symbolic fashion a person whose patterns are harmoniously integrated with those of others, and a person whose patterns are inconsistent with those of others. You might say that, if a person doesn't act in accord with the general rules of behavior that are shared by the other people around him, sooner or later he's going to step on someone's toes and get into trouble.

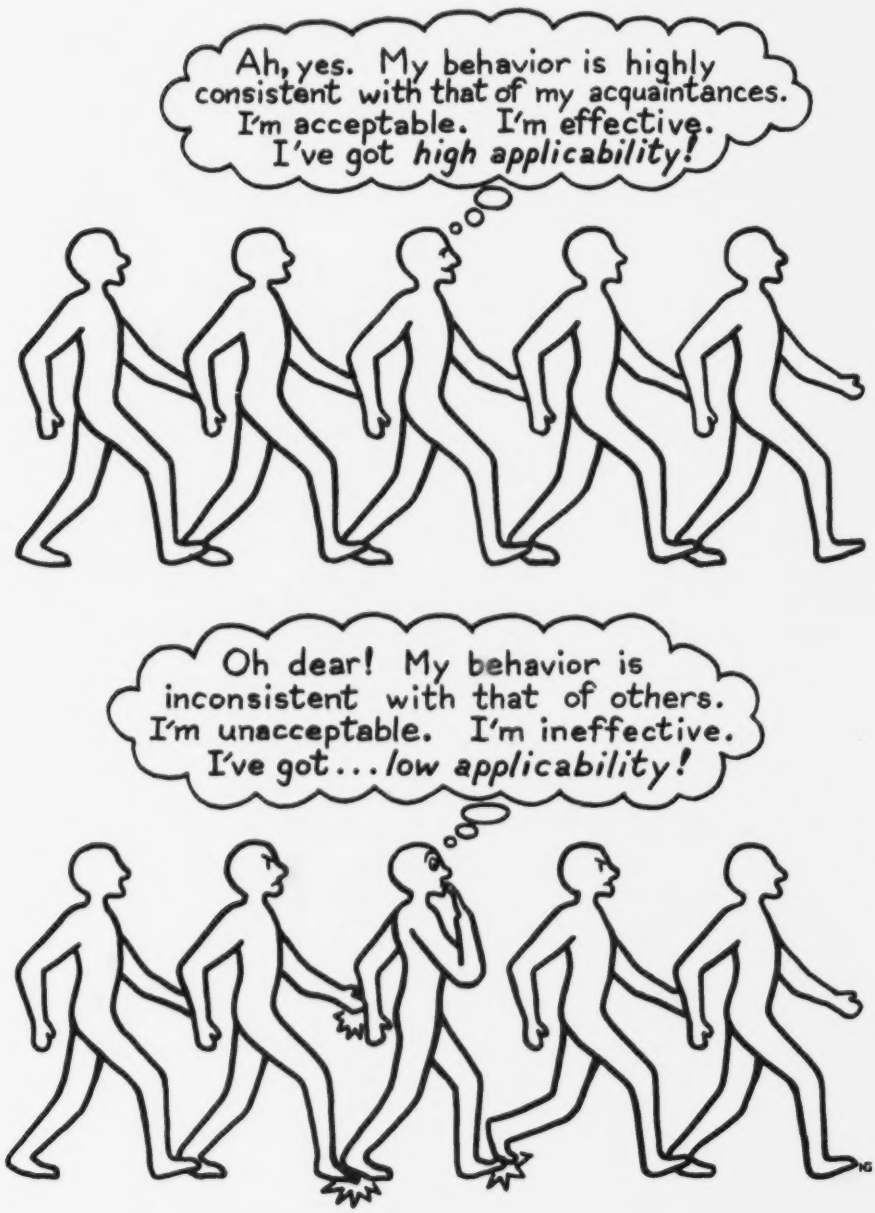

Ah, yes. My behavior is highly consistent with that of my acquaintances. I'm acceptable. I'm effective. I've got *high applicability!*
Oh dear! My behavior is inconsistent with that of others. I'm unacceptable. I'm ineffective. I've got... *low applicability!*

Figure 1

Q: Figure 1 helps me understand in a general way what you're getting at. But it might help if you could give me a more concrete example.

A: O.K. Think for a minute about the subtle differences among cultures regarding touching and other forms of body contact. Every culture has to provide rules for its members regarding who may be touched, where he or she may be touched and for how long, the social situations in which certain types of touching may occur, the meaning of various types of touch in various social contexts, and so forth and so on. You can see that any one culture's rules regarding patterns of touching would appear incredibly long and complex if actually written down on paper.

Q: But, of course, each of us gradually learns our culture's rules by following the example of our parents, older siblings and friends, and others as we grow up. I suppose that's the reason why we're not really aware of all that complexity.

A: That's one reason. The other reason is that each of us is following the same rules as the others all around us, so that none of us needs to be fully aware of the details of the rules. And since our patterns of touching are similiar to everyone else's patterns of touching, we all have high applicability with respect to touching. But suppose now that you come into contact with someone with a completely different set of rules about touching, a set of rules that differs in numerous obvious and not-so-obvious ways.

Q: I suppose that I might touch that person at times and in places that he might think strange or rude or improperly suggestive in some way, and he might do the same to me. We could have some big misunderstandings over touching, right?

A: Right. Neither one of you would be acting in accord with the other's general rules of behavior. Each of you would have low applicability with respect to the other. You would be stepping on each other's toes, so to speak. Does that help you understand "applicability of behavior" a little better?

Q: Yes. Thanks. So what's the next psychological term?

A: It's "clarity of the mental frame of reference." This one refers to the extent to which a person's view of the way the world works is complete and internally consistent.

Q: You're talking now about something entirely inside the person's head, not about visible behavior such as touching, right?

A: Right. Think of it this way. As a person grows into adulthood, he or she has a range of experiences that helps to build his or her view of life and the world. All those experiences and the implications that the person has drawn from them are stored in his or her "mental frame of reference." We must not think of that frame of reference as one unified thing, however. Rather, it's composed of numerous different pieces or "elements" drawn from numerous different experiences. As the person faces each new situation day by day, he consults his frame of reference—his storehouse of experience—for advice on how to interpret that new situation and how to act within it.

Q: Simple. A person's frame of reference sort of advises him what to do as he goes through each day. It's sort of like his system of values.

A: I like your idea that a person's frame of reference is his system of values. But I'm not sure that I agree that this concept is simple. I suppose it's simple—or perhaps we should say "effortless"—so long as the elements in the person's frame of reference are all in reasonable agreement about what should be done in a given situation. That's why I said a minute ago that "clarity" refers to the extent to which a person's world view is "internally consistent."

Q: Let me see if I understand this properly. Hmmm . . . . O.K., here's an example. A person who had a religious upbringing, but who also had many secular influences in her life, might feel very ambiguous when faced with a situation involving certain traditionally religious values. She wouldn't be clear about what to do. Her values would be in conflict. Is that the idea?

A: That's an excellent example of a person with low "clarity." And you were quite right to use the word "ambiguous," too. Figure 2 here illustrates in symbolic fashion two people who, while confronting the *same* situation, are completely clear in their own minds about what to do. Both have high clarity even though they have come to opposite conclusions about what action to take. Perhaps one had a deeply religious upbringing, while the other had a completely secular upbringing. Notice that third person who's also facing the *same* situation; that's the type of person you described a second ago. She lacks internal consistency in her frame of reference, and so she has very low clarity. Her values are in conflict. She's ambiguous.

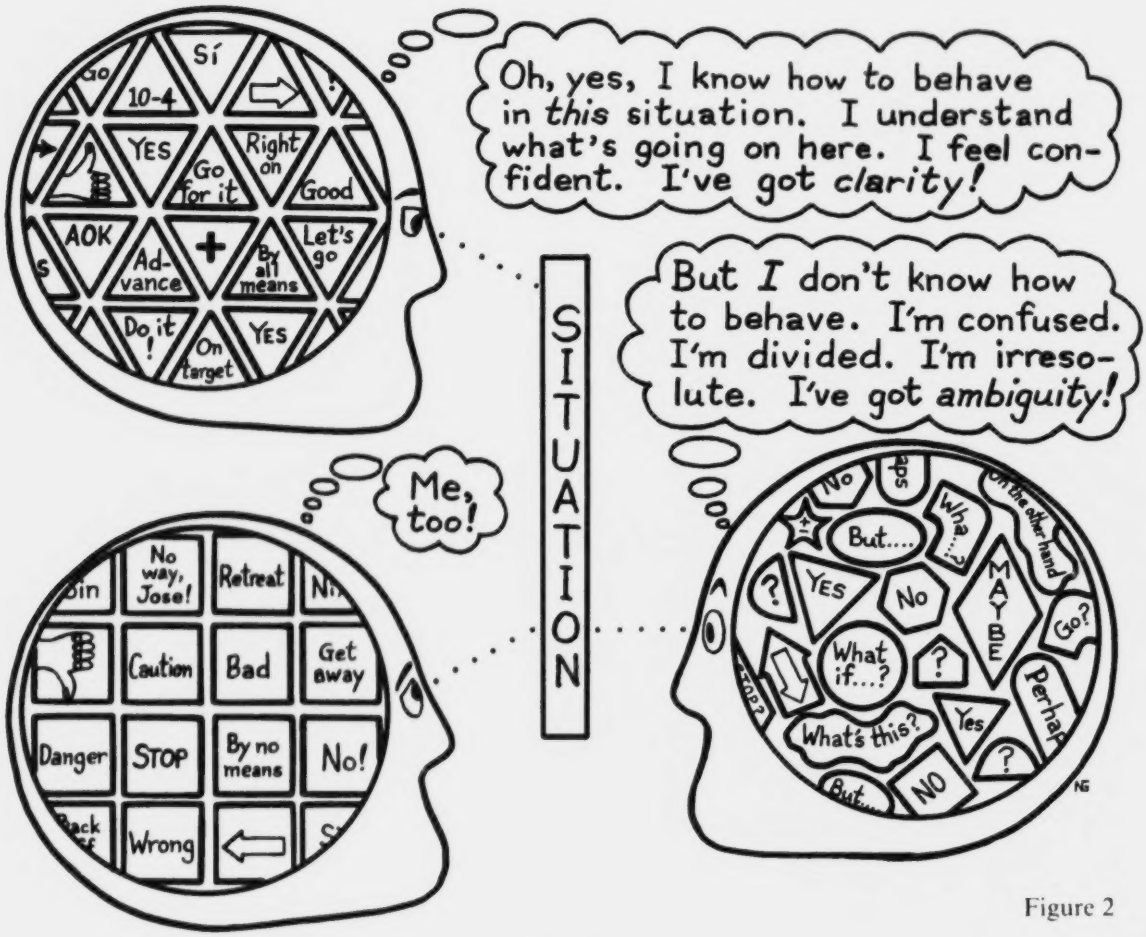


Figure 2

Q: I think I understand. Now we've got "applicability," which is about one's external behavior, and "clarity," which is about one's mental frame of reference or system of values. Internal and external. That should cover everything, no?

A: Not quite. There's one more term: "level of mere adequacy." It's internal, not external. It's a kind of personally determined benchmark or standard . . . . Well, actually, there are *two* levels of mere adequacy: one for judging how high or low one's applicability is, the other one for judging how high or low one's clarity is. In each case, it's useful to think of the level of mere adequacy as being roughly at the midpoint between a very low level and a very high level of applicability and of clarity.

Q: Now you've lost me! Run that by me again, please.

A: Look over here at Figure 3. It illustrates a person who, over a period of time, is changing from low to high applicability of behavior. As he looks at his own behavior and judges its applicability, he first views it as unacceptable; in the end, he judges it to be fully acceptable. As his behavior improves, there is a point in time when he judges it to be "more or less adequate," or, as we say, merely adequate. You know . . . it's not bad, but it's not great, either.

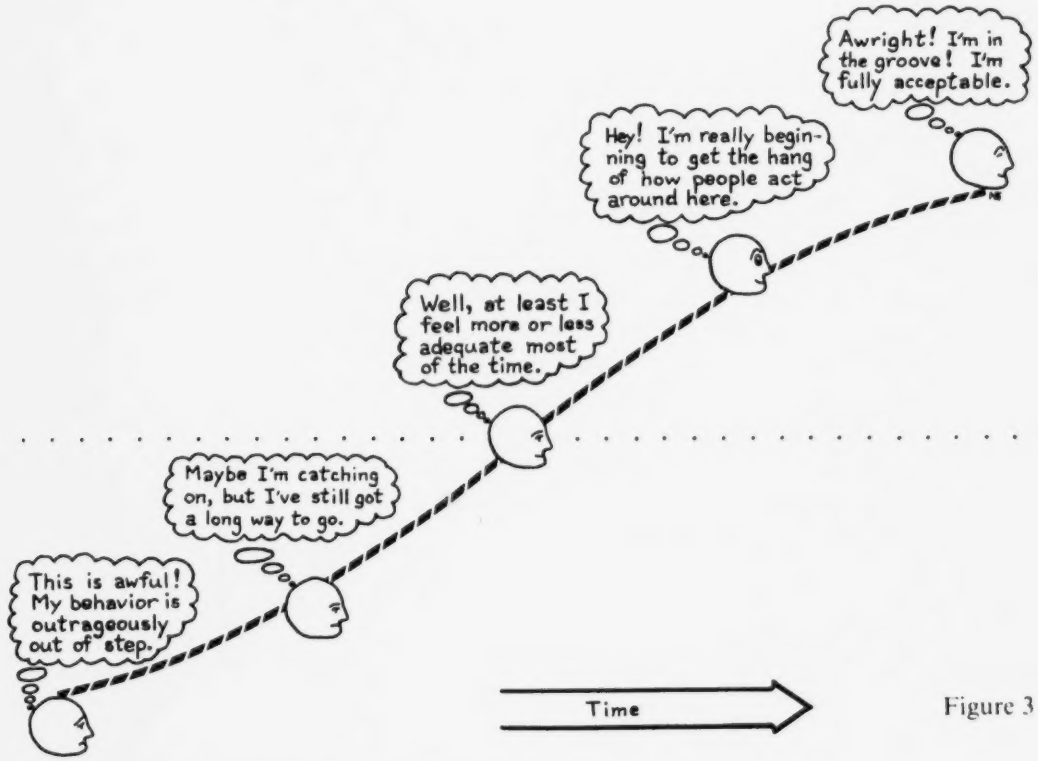

Awright! I'm in the groove! I'm fully acceptable.
Hey! I'm really beginning to get the hang of how people act around here.
Well, at least I feel more or less adequate most of the time.
Maybe I'm catching on, but I've still got a long way to go.
This is awful! My behavior is outrageously out of step.
Time

Figure 3

Q: That must be the level indicated in Figure 3 by the horizontal dotted line. Right?

A: Right. That's this particular individual's level of mere adequacy for applicability of behavior. Now look at Figure 4. It shows a person who, over a period of time, is changing from high to low clarity of the mental frame of reference. As his clarity declines, he comes to a point at which he views his mental frame of reference as "only barely adequate." That is that particular individual's . . .

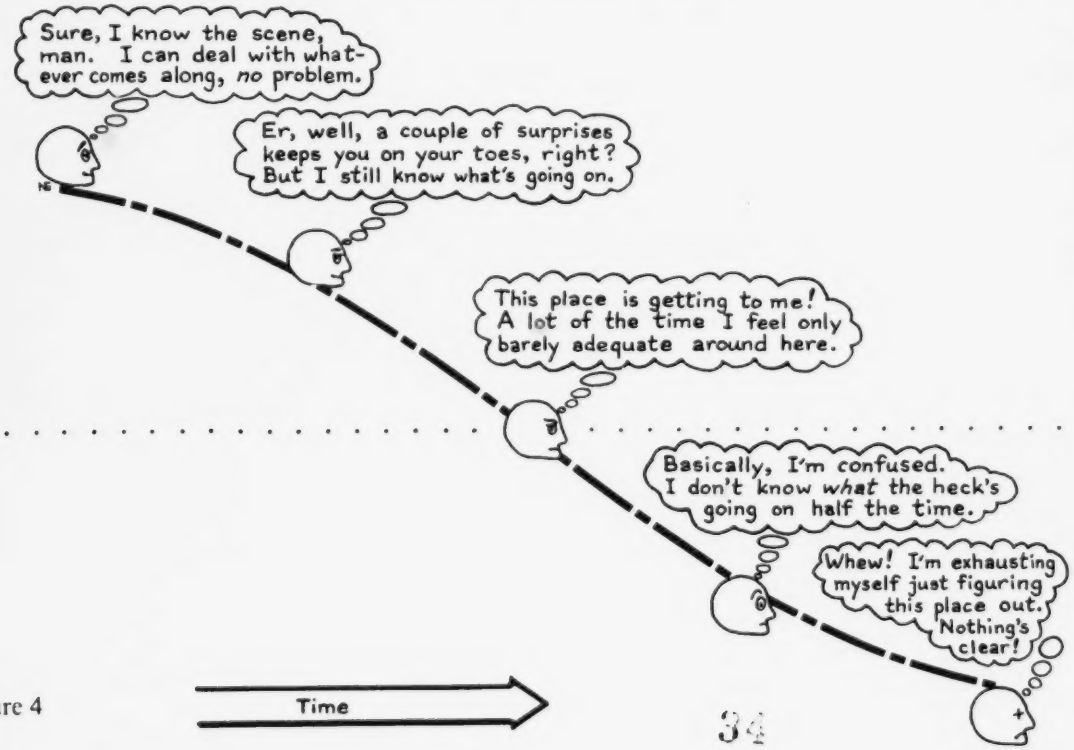

Sure, I know the scene, man. I can deal with whatever comes along, *no* problem.
Er, well, a couple of surprises keeps you on your toes, right? But I still know what's going on.
This place is getting to me! A lot of the time I feel only barely adequate around here.
Basically, I'm confused. I don't know *what* the heck's going on half the time.
Whew! I'm exhausting myself just figuring this place out. Nothing's clear!
Time

Figure 4

Q: . . . level of mere adequacy for clarity of the mental frame of reference. And as he slips below that level, he becomes more and more aware that he's really got a problem. True?

A: True. You might say that a person's level of mere adequacy is the extent of applicability, or of clarity, that he must maintain in order to experience himself as barely adequate, or to experience the situation at hand as minimally satisfactory. To put it another way, it's a personally determined benchmark or standard against which the person judges the extent to which his applicability and—separately—his clarity are high or low.

Q: O.K., I think I've got it. Now we've got three terms to work with: applicability, clarity, and level of mere adequacy. And I'm clear that there are actually two levels of mere adequacy, one for applicability and one for clarity. Are there any more psychological terms for me to learn?

A: No. That's all.

Q: So are you ready to explain what happens to young people who go on an intercultural exchange program?

A: Almost. But first I'm going to ask you to think about a young person *before* he or she goes abroad. And just to help us move this discussion along smoothly, let's assume that this person is really very well adjusted, very well liked by others, in his or her home community. Using the terms we've discussed, let's describe this person in his or her home environment as having both high applicability of behavior and high clarity of the mental frame of reference. And that's not only our judgement about this person, but it's her—let's say it's a girl—her judgement about herself. Incidentally, by referring to this girl's judgement about herself, I do not mean to suggest that people constantly scrutinize their own behavior and their own mental state in order to judge how well or how poorly they're doing. But people do feel good or bad about themselves, and every once in a while they may actually pause to sort of evaluate themselves. It really doesn't matter whether this girl is simply feeling good or is going through some introspective self-evaluation; in either case we can say that it's *her own judgement* that her applicability and her clarity are considerably above their respective levels of mere adequacy.

Q: That must be what Figure 5 is about.

A: Yes. At the top of that graph you can see the two horizontal lines that indicate that this young woman's applicability and clarity are consistently high over a period of time. The horizontal line across the middle of the graph shows the location of her levels of mere adequacy. During the time period that is indicated, she judges her applicability and clarity to be well above that merely adequate level.

Q: Figure 6 seems to be drawn on the same basic chart . . . , but what are those lines doing all over the place?

A: Well, now I am *finally* ready, using Figure 6, to answer your basic question.

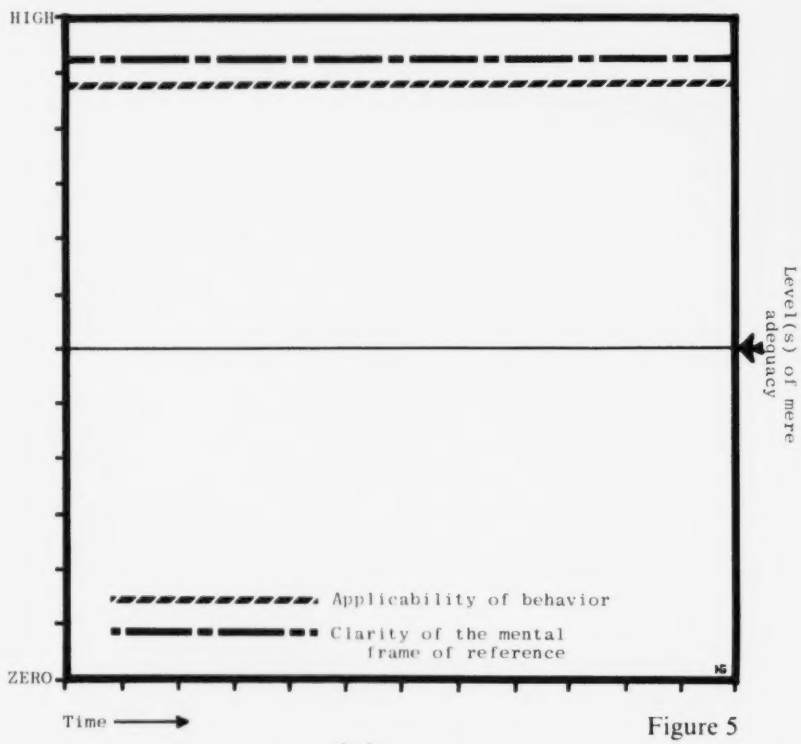


Figure 5

Q: And my basic question was: What *really* happens to young people when they participate in an intercultural exchange?

A: O.K., here we go. Figure 6 illustrates graphically what, in terms of generalities, happens to many young people when they sojourn in a radically different culture over an extended period of time. By "extended period of time" we're talking about a year, perhaps in some cases more than a year. Now look at Figure 6 carefully for a minute and then tell me what you see there.

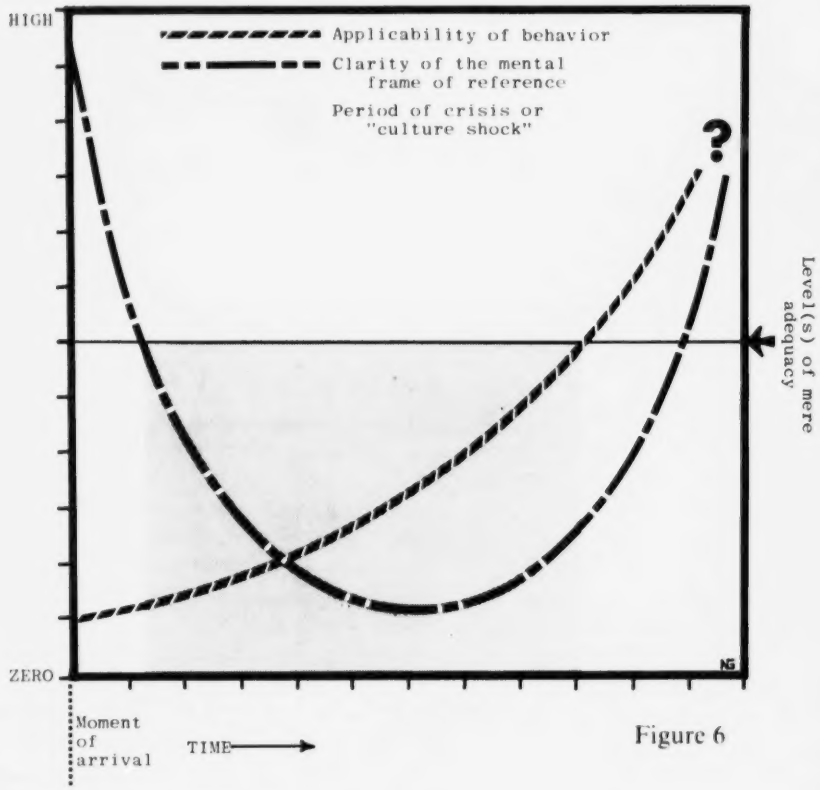


Figure 6

Q: Well, I see "HIGH" at the top and "ZERO" at the bottom of the lefthand side, just as on Figure 5. They must refer to the levels of applicability and clarity, the ones we've been describing as high and low. Zero, I guess, is as low as you can get. In the middle, between high and zero, there's the level or levels of mere adequacy, as indicated over there on the righthand side. You might say, I suppose, that that's the dividing line between high and low . . . from the point of view of this particular girl we've been talking about. Across the bottom of the chart is "TIME," which begins on the left at the "MOMENT OF ARRIVAL," which I suppose means the moment in time when she arrives in the host country.

A: So far so good. Tell me what else you see.

Q: Hmmmm . . . . Well, at the moment of arrival this girl's applicability of behavior is extremely low, almost zero. Wow! Is this the same girl we were talking about in Figure 5?

A: We're talking about *people in general* here; we're not necessarily saying that every young person who goes on an exchange experience will have a chart exactly like this one. But, for purposes of our discussion, yes, this is the same girl we were talking about earlier. When she enters a culture that is radically different from her home culture, the applicability of her behavior suddenly drops to a very low level. She doesn't know how to act. Even if she knows something about the host language, she probably knows almost nothing about the rules and patterns of non-verbal behavior, such as touching and body contact, that apply in this completely unfamiliar culture.

Q: Does she recognize how confused she is . . . how odd she must seem to her hosts?

A: Psychologists who have studied this kind of experience think that most newcomers *who are individually placed* in a completely different culture quickly recognize how "out of step" their behavior is in relation to that of host nationals. That's why the applicability line for this girl begins so low . . . because she has a problem *and she knows it*. But, over an extended period of time, she begins to learn the host culture's rules for behavior. More importantly, she adjusts her own behavior to conform to those rules. So her applicability line turns upward, as you can see.

Q: Well, what about the clarity line? At the moment of her arrival, it's high . . . almost as high as it was when she was back home, back in Figure 5, so to speak. Now *that* really baffles me! Is Figure 6 mistaken?

A: No. Figure 6 represents what psychologists believe is true for most people who enter a completely new culture. By the way, we're talking about people who have no previous experience in any foreign culture, and who have received no orientation or intercultural training of any kind. Keep that in mind. And remember, too, that clarity is about what is *inside* a person's head, about a system of values, not about actual visible behavior. Clarity refers to a person's overall view of life and the world . . . a view constructed piece by piece over the person's entire lifetime to this moment. The mere act of entering a different culture isn't, in itself, going to shake up that world view. This girl isn't going to suddenly overthrow her entire understanding of life and the world when she arrives in the host country. She isn't going to try to adopt overnight a completely new and fully integrated system of values.

Q: Well . . . I suppose you're right. For anyone to do that would be, in effect, to sort of suddenly go crazy.

A: Right! She can be in a different place with her world view and her values completely intact. She can walk around *acting* inappropriately and knowing that she's acting inappropriately . . . but *thinking*—if she thinks about it at all!—that her values are correct and that her view of life and the world is accurate.

Q: She can be blissfully ethnocentric.

A: Well said!

Q: But now I don't understand why her clarity drops so rapidly. Why can't it just remain high the whole time she's in the host country?

A: Wait a minute. We're not talking about just any ordinary visit to a foreign country. We're not talking about people who stay in posh international hotels. We're not talking about people who see a new country from the inside of a bus. We're probably not even talking about the kind of exchange program where you go around with a group of your fellow countrymen and a guide or group leader. No! We are talking about an *intercultural homestay*, that is, about the newcomer as an individual living with a new family, attending a local school, and generally immersing herself completely in the host community. And there are other types of intercultural experiences in which the newcomer is completely immersed as an individual in the life of a totally unfamiliar culture. Cultural immersion is almost certain to have a powerful impact on someone in this situation.

Q: What you're saying, I suppose, is that cultural immersion is almost certain to shake up this girl's values and world view. And that's why her clarity drops like a rock. Correct?

A: Yes, but let me be a little more specific. I mentioned earlier that a person's frame of reference is composed of numerous different pieces, or "elements," drawn from numerous different life experiences. Look back at Figure 2; they were symbolized there by the triangles, squares, and other shapes inside the three heads. Now as long as a person's whole life is spent in the home culture, the new elements that get added through experiences day by day are going to be reasonably similar to the elements that are already in the frame of reference. You might say that if you're growing up in a "triangular" culture, the elements that get added to your frame of reference all will be more or less triangular even though their content might be about lots of different types of experiences. But . . . .

Q: But, as soon as the person is in a radically different culture, the elements that get added to her frame of reference day by day are going to be markedly different from what's already there. They might be, say, squares. But I still don't see why clarity drops.

A: Remember that I went on to say that as the person faces each *new* situation day by day, she consults her frame of reference—her storehouse of experience—for advice on how to interpret that situation and how to act within it. But *now* she is going to be getting some *contradictory* advice. A greater and greater proportion of the elements in her frame of reference are going to come from the *host* culture. The advice they give is going to be different from the advice given by the elements that were derived from her home culture. Therefore, her values and her views of the way the world works no longer are internally consistent. She feels increasingly ambiguous. Her clarity drops . . . and drops!

Q: O.K., I see that. But why does it finally turn back upwards?

A: Eventually some sort of balance is attained in her frame of reference between the elements derived from the home and host cultures. "Balance" is a word that usually has a positive connotation. But "balance" in this case means that the two types of elements, home and host, have equal weight, equal numbers, *which in turn means that she has minimal internal consistency* . . . or maximum ambiguity . . . or very low clarity. Now we're talking about the lowest point on the clarity line, the point at which it bottoms out. However, that's not the end of the story. Host culture elements continue to be added to her frame of reference because she's still having all her experiences in the host culture. As more and more host culture elements are added to her frame of reference, they finally begin to outweigh, to outnumber, the old home culture elements. She is finally on her way to becoming acculturated, or adjusted to the host culture. Host culture elements increasingly dominate her frame of reference . . . internal consistency improves . . . ambiguity decreases . . . and the clarity line climbs back upward.

Q: But now I notice at the upper right of Figure 6 that the lines representing applicability and clarity end at a big question mark.

A: Well, that question mark is there because we are not really sure how long it takes for a person's external behavior to become completely consistent with that of the native members of the host culture. More significantly, we really doubt whether anyone is ever able to completely and wholeheartedly adopt the values and worldview of a culture in which he or she was not raised as a child. We suspect that a person who takes up life in a new culture always remains to some extent ambiguous in his or her outlook on life and the world. But, for the moment, let's think about what's happening to the girl we've been talking about during her first several months of residence in the new culture, O.K.?

Q: O.K. It looks to me as though she must be having a pretty rough time during those first several months! Low applicability and low clarity!

A: Exactly. You're referring to the lightly shaded area there in Figure 6. Both applicability and clarity are below their respective levels of mere adequacy. This is the period of time during which our newcomer has "culture shock." This is the period of time during which she may frequently feel overwhelmed, may feel that life is a series of *crises.*

Q: Well, that's awful! So what's so great about putting people through such an extended period of difficulty? Why are you promoting programs that put people through a period of crisis?

A: Fair question. The answer to that question comes in three parts. First, the best exchange organizations do put participants as individuals into new cultural environments, but they do *not* abandon them there. They provide support in the forms of orientation programs, and of people on the local and regional levels who can assist the newcomer if life becomes too difficult for any reason. Second, let's think about what the word "crisis" means. It doesn't mean "life-threatening event," O.K.? It doesn't mean "catastrophe." Sure, crisis suggests some sort of acute difficulty or some type of instability. But that difficulty or instability represents the point at which a *decisive change* of some kind must be made. A crisis is a "turning point," the point at which things can no longer remain as they were in the past. The change that a crisis brings may very well be a change for the *better.*

Q: What kinds of things change?

A: Well, lots of things might change in resolving any particular crisis. But, in the case of an intercultural homestay, there is reason to believe that it is most often the *participant* who changes . . . and changes for the better. And that brings me to the third part of my answer. The most important thing that participants gain from passing through that extended period of difficulty—the lightly shaded area in Figure 6—is *intercultural learning.*

Q: Intercultural learning?

A: Intercultural learning, that's right. On one level, that means that the newcomer learns all sorts of things through living in the host culture that would be difficult or impossible to learn if she stayed home. We're talking about big things such as learning to speak the hosts' language fluently using slang phrases and

authentic pronunciation. And we're talking about everyday things such as learning to cook the local delicacies, learning to touch appropriately and to correctly interpret the touches of others, and learning how to behave in the presence of authority figures and elders.

Q: You say that these things are "one level" of learning. They cover a lot! What other level could there be?

A: The other level is the really important one. It goes back to the idea of crisis, of decisive change. Immersing oneself for an extended period of time in another culture seems to bring about a significant change in many people's overall view of life and the world. We've talked a lot about the mental frame of reference. Well, an intercultural experience seems to really transform many people's frame of reference in a way that may be confusing while it's happening, but that eventually is viewed by the person herself as very beneficial.

Q: I'm not following you.

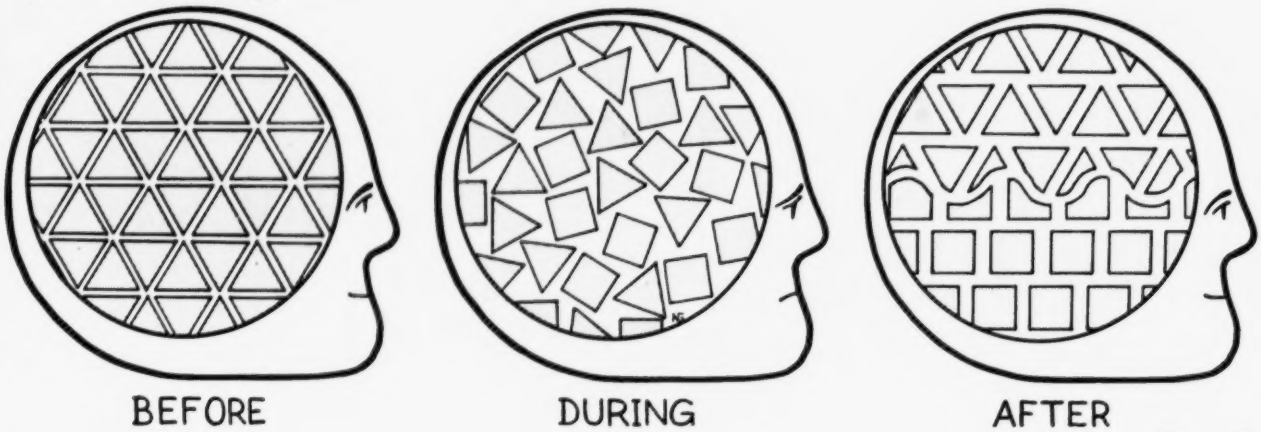


Figure 7

A: Look at Figure 7 here. It illustrates in a highly symbolic fashion a person's mental frame of reference at three points in time. "Before" means before the person has any experiences outside his or her home culture. All the elements in this frame of reference have a basic similarity, symbolized here by the triangular shape. Equally important, they are all tightly packed together. These are the home-culture elements, and they completely dominate the person's frame of reference. Clarity is high, of course. But ethnocentrism also is high . . . very high. This person has a very narrow perspective, a very limited understanding, of life and the world. This person is really quite closed-minded, though he or she very probably doesn't realize it.

Q: "During" must mean during the intercultural experience, right? Let's see . . . the head there must symbolize the mental frame of reference when clarity is at its lowest point in Figure 6.

A: Quite right. The squares symbolize the host culture elements that have been entering the frame of reference ever since the person's arrival in the host culture. The tightly packed character of the mental frame of reference has been profoundly altered. With both home and host culture elements all mixed up together, ambiguity is high and clarity is low. This is a confusing state of affairs for the person to be in. This is the period of crisis. However, this is a *necessary stage* in the process of intercultural learning. The transformation is occurring.

Q: "After" must mean after the intercultural experience. For people on exchange programs, "after" must mean after they come back home.

A: Yes, but not necessarily immediately after they return home. After being away for such a long time, they need to re-adjust to their home culture. The "after" head symbolizes the returned sojourner's mental frame of reference after he or she has had time to settle down and re-integrate all the elements in the frame of reference. But now those elements come from *both* the home and host cultures. This may mean, in many situations, that the person will feel ambiguous, that he will have two sets of values from which to choose. In other words, the person will understand the relation of values to cultural contexts, and will avoid value

judgements that are completely ethnocentric. Please understand that none of this implies that this person will in some sense abandon all values. On the contrary, he is likely to make choices between competing values with greater care and awareness and objectivity than would have been possible prior to his experience abroad. He may feel ambiguous about value choices, but he also will be far more tolerant of ambiguity than he ever could have been in the "before" stage.

Q: Does this feeling of ambiguity ever disappear?

A: We think that's unlikely in most cases. Intercultural learning is not only a body of knowledge. As I said before, it's also a state of mind that one permanently acquires as a result of living abroad for an extended period of time. I want you to notice something very important about that "after" head. The elements in the mental frame of reference are much less tightly packed than they were in the "before" head. The person no longer is ethnocentric and narrow-minded, but rather is open to new ideas and behaviors. He is willing to respond with interest and objectivity to the values and behavioral patterns of all sorts of people. Intercultural learning, considered as a body of knowledge, not only has been acquired, *but can continue to be acquired in the future* because of this person's openness of mind. But because that open mind also includes elements from two or more cultures, the feeling of ambiguity may never disappear completely.

Q: Your definition of intercultural learning is getting clearer now. It's not only about learning the language and behavior of the host culture. It's about gaining an open mind . . . and mental flexibility . . . and a broad and empathetic perspective on people and cultures from all over the world. It's a state of mind as well as a body of knowledge. Most importantly, it's a state of mind that enables more and more knowledge to be acquired throughout life.

A: That's it exactly. Some writers call it "worldmindedness."

Q: And you're saying that the period of crisis—the shaded area in Figure 6, the "during" head in Figure 7—is absolutely necessary to bring about this transformation?

A: No. Those of us involved in the exchange business certainly are not claiming that living abroad is the only way a person can acquire an open mind! We *do* have reason to believe, however, that the experience of living abroad as an individual with a host family has a powerful transforming effect on the mental frame of reference of the great majority of our participants.

Q: Do you suppose this kind of mental transformation can occur in the case of exchange participants who go on short programs?

A: Well, that's a good question. I'm not sure that we have a completely satisfactory answer . . . because, for one thing, there are programs of all different lengths that are called "short." In terms of the theoretical model we've been discussing, however, I will say this: Intercultural learning as a state of mind is not going to occur until and unless the clarity line back there in Figure 6 drops below its level of mere adequacy. In other words, I'm saying that a mental crisis of the type we've been talking about—you know, the "during" head in Figure 7—is absolutely necessary if intercultural learning *as a state of mind* is to come about. Now if you want me to say how long this takes, I can't say because it might be widely different for different people.

Q: You know, I'm still troubled by this "crisis" idea. I've been around long enough to know that hosted students *do* go through crises of various kinds. I've gotten involved a little in the counseling of hosted students . . . and I've heard a lot of stories from old-timers. Talk about crisis! Some of those kids really have a tough time! Isn't there some way that those students can be better selected and better prepared before they leave their home country?

A: Perhaps. We're working on it. But let me ask you a question. Do you think that even a very careful selection process and a very well thought-out pre-departure orientation could result in students' being totally prepared for the experience of living as an individual with a new family, and of attending a local school, in a completely unfamiliar culture?

Q: How would you prepare students ideally, in other words. Well, what you would need, I think, is a complete "cultural immersion" experience in the home country! Perhaps if you re-created a small town, complete with families and schools and everything, exactly as they would be found in the host country . . . and had the students live under careful guidance there for three or four weeks before departure . . . . But . . . I see what you mean! That would be quite impossible to arrange even if one had unlimited resources. And, I just realized . . . you would have to re-create a small town for each separate host culture to which you are sending students!

A: O.K. You see, there's simply no way to have students arrive in their host country as some kind of "finished product," ready to face dozens of new people and the totality of a completely new culture without ever making a mistake or feeling overwhelmed by a crisis.

Q: But the people who are sending the students can at least *begin* to prepare them for . . . .

A: Sure. They do. And they're getting better at it. But students *always* will arrive in the host country as "unfinished products," as strangers in a strange land who very much require the understanding, support, and guidance of their hosts . . . their host families, their host school personnel, their contacts in the exchange organization such as you and I.

Q: Unfinished products? That's an interesting image. The people in the exchange organization back in the students' *home* countries contribute to the formation of this "product," but they can't finish the job. The people in the exchange organization in the *host* country contribute also to the formation of this "product," but . . . well, can *they* finish the job?

A: Theirs is a *major* contribution to this "product" we're talking about. But, no, they can't finish the job either. Part of the reason why they can't is that, of course, we're not talking about a manufactured item but rather about young human beings who are growing and learning and maturing and increasing in competence all the time. Another reason why they can't is that a very important part of an exchange experience is returning home. It's only after the student finally gets back home that he or she may begin to realize just how much the transformation has involved. There may very well be another period of confusion and crisis after the student returns home. So . . . .

Q: So, really, the people who originally sent that student out as an "unfinished product" are also receiving back an "unfinished product"—a product that's much farther along in the process, to be sure, but one that is still, after all, unfinished.

A: Yes. And that, too, has implications for exchange organizations.

Q: I guess you mean that a post-return orientation program should be a part of every student's intercultural experience. No?

A: Not only that. Orientation for returning home really should begin while the student is still in the host country. You could think of this as a sort of "pre-departure" orientation for returning home.

Q: Let me ask you one more thing: The students return from abroad to their home country. They have a post-return orientation. Some time passes while they integrate all those home and host culture elements in their mental frames of reference. O.K., now the intercultural exchange experience is completed, right? What I want to know is whether we finally can think of those students as "finished products"?

A: What does intercultural learning do for people . . . besides involving the learning of the patterns of the host culture?

Q: It helps them gain an open mind . . . mental flexibility . . . an interest in different systems of values . . . an empathetic understanding of all sorts of people . . . .

A: That doesn't sound like a "finished product" to me!

The End

IV Resources for Orientations During the Sojourn

A. Review of During-the-Sojourn Resources Related to Workshop Recommendations

B. Delaying and Decentralizing Post-Arrival Orientations

Observations from Italy on the New Style of Post-Arrival Orientations

Delayed Gateway Orientations: The New Zealand Experience

C. Learning from an Intercultural Sojourn

D. Three Pre-Return Activities for Host Families

Resource IV-A

Review of During-the-Sojourn Resources Related to Workshop Recommendations

In Section II, "Thinking about Orientation," the reader will find the principal recommendations made by participants in AFS's Workshop on Intercultural Learning Content and Quality Standards. Several of these recommendations are listed below by title. Following each title are citations to pertinent resources for during-the-sojourn orientations that have appeared in existing volumes of the *AFS Orientation Handbook*.

Recommendation 1: The "Unfinished Product" Concept

"Host Culture Value Orientations." *Volume I*, pp. 50–51.

"Adjusting to My Returned AFSer." *Volume I*, pp. 62–70.

"Three Types of Reaction to Culture Shock." *Volume III*, pp. 39–43.

"An Activity for Building Intercultural Skills." *Volume VI*, pp. 71–77.

"Motivating Host Country Volunteers." *Volume V*, pp. 93–94.

"Benefitting from the Exchange Experience." *Volume V*, pp. 94–95.

Recommendation 2: The Value of Crises in Learning

"Cycles of Personal Adjustment to the Hidden Dimensions of Culture." *Volume I*, pp. 34–45.

"Understanding My New Brother or Sister." *Volume I*, pp. 52–61.

"Three Types of Reaction to Culture Shock." *Volume III*, pp. 39–43.

Recommendation 3: Increased Focus on the Post-Return Phase

"Adjusting to My Returned AFSer." *Volume I*, pp. 62–70.

"Preparing for My Child's Return." *Volume I*, pp. 71–72.

"Preparing for the Return Home." *Volume I*, pp. 77–80.

"A Letter to Natural Parents Before the Student Returns." *Volume II*, p. 40.

"Preparing for My Return Home." *Volume IV*, pp. 91–92.

"Three Pre-Return Activities for Host Families." *Volume V*, pp. 55–64.

"A Guide for Returning Home." *Volume V*, pp. 75–79.

Recommendation 4: The Importance of Language Learning

"An Approach to Short-Term Language Training." *Volume IV*, pp. 52–63.

"Approaches to Foreign Language Learning." *Volume V*, pp. 98–99.

Recommendation 5: The Development of Skills

"Understanding My New Community." *Volume I*, pp. 46–49.

"Directed Observation in a Host Community." *Volume III*, pp. 44–47.

"A Method for Improving One's Cultural Awareness." *Volume IV*, pp. 64–70.

"An Activity for Building Intercultural Skills." *Volume IV*, pp. 71-77.
"Some Theatrical Techniques for Cross-Cultural Training." *Volume IV*, pp. 78-80.
"Preparing to Describe Your Home Community." *Volume V*, pp. 92-93.
"Investigating a Community in the Host Country." *Volume V*, p. 93

Recommendation 7: The Timing of Orientation Events

"Delaying and Decentralizing Post-Arrival Orientations." *Volume V*, pp. 45-49.

Recommendation 8: The Shifting of Responsibility from the National Level

"Some Suggestions for Newly Arrived Students." *Volume II*, pp. 32-37.
"Suggested Activities for Groups of Hosted Students." *Volume III*, pp. 32-36.
"Delaying and Decentralizing Post-Arrival Orientation." *Volume V*, pp. 45-49.

Recommendation 9: The Need for Volunteer Training

"Advance Feedback for Facilitators." *Volume II*, p. 48.
"How AFS/Argentina Improved the Training of Volunteers." *Volume III*, pp. 4-5.
"Guidelines for Leaders of a Group Exchange Experience." *Volume III*, pp. 48-52.
"An Approach to Short-Term Language Training." *Volume IV*, pp. 52-63.
"Motivating Host Country Volunteers." *Volume V*, pp. 93-94.

Tools & Techniques 1: Project Learning

"Understanding My New Community." *Volume I*, pp. 46-49.
"Some Suggestions for Newly Arrived Students." *Volume II*, pp. 32-37.
"Directed Observation in a Host Community." *Volume III*, pp. 44-47.

Tools & Techniques 3: Experience Diagram

"Adjusting to My Returned AFSer." *Volume I*, pp. 62-70.

Tools & Techniques 4: Critical Incidents

"A Sample Set of Critical Incidents." *Volume III*, pp. 37-38.
"Learning from an Intercultural Sojourn." *Volume V*, pp. 50-54.

Tools & Techniques 5: Journals and Diaries

"Keeping a Journal." *Volume V*, p. 96.

Tools & Techniques 7: Awareness Sheets

"Three Pre-Return Activities for Host Families." *Volume I*, pp. 55-64.[1]

Tools & Techniques 11: Provision of Information on "Impact"

"Summarizing My AFS Experience." *Volume I*, pp. 73-76.

[1] *Handouts included in the first of the three pre-return activities could be used as "awareness sheets" for host families who could not attend the event.*

Resource IV-B

Delaying and Decentralizing Post-Arrival Orientations

Editor's Introduction: Of all the recommendations to emerge from the Montreal Workshop, none is likely to have more of an impact on the practical aspects of AFS orientation than the seventh, entitled "The Timing of Orientation Events." This recommendation, among other things, called for a deliberate delay of three to five weeks in post-arrival orientations for Year Program students. A closely associated recommendation was the eighth, "The Shifting of Responsibility from the National Level," which called for the decentralization (regionalization) of post-arrival orientations. Traditionally in AFS, post-arrival orientation has been a single program for all participants, held immediately upon their arrival in the host country; a moment's reflection should convince anyone that this centralized approach at least had the advantages of convenience and economy. But the reasons for deliberately delaying the post-arrival sessions for three to five weeks, and for holding them as regional affairs involving small numbers of participants, are even more compelling. These reasons are discussed in the following two essays, both written by experienced AFS volunteers, one from Italy, the other from New Zealand. Intercultura, the AFS organization in Italy, carried out delayed and decentralized post-arrival orientations—or, as they term them, "language camps"—for the first time in 1984. A discussion of the Italian experience is offered in "Observations from Italy on the New Style of Post-Arrival Orientations," by Andrea Varnier. Andrea brings to her essay a background that includes an AFS year in Illinois and experience in conducting orientation programs in both Italy and the United States. She is currently a student of communications at the University of Bologna. AFS/New Zealand also began holding delayed and decentralized post-arrival orientations—or "Gateways"—in 1984. An evaluation of the outcomes there is reported in "Delayed Gateway Orientations: The New Zealand Experience," by Wayne Edwards. Wayne is chairperson of the AFS volunteer association in New Zealand, and a senior lecturer in education at Massey University in Palmerston North. He writes that he wishes to "warmly acknowledge the ideas shared by the other Regional Orientation Directors, Doreen Hudson and Don Riesterer, and the Arrival Orientation Director, Edie Baker." (Wayne also sent us materials used in conjunction with these orientations—letters to hosted students and counseling coordinators, the schedule of one of the orientations, and a five-page evaluation report—that we were unable to reprint; these are available from Wayne at AFS/New Zealand, P.O. Box 9014, Courtney Place, Wellington.) We wish to call the reader's attention to the fact that the orientations discussed in the following pages were held on opposite sides of the world and were different in other ways as well: one lasted a weekend, the other a full week; one involved students in relatively small groups, the other in relatively large groups; one stressed the learning of the host language, the other stressed the understanding of the host culture. In spite of these differences, the outcomes in both cases were highly satisfactory and were reckoned as definite improvements over the traditional way in which AFS has carried out its post-arrival orientations.

OBSERVATIONS FROM ITALY ON THE NEW STYLE OF POST-ARRIVAL ORIENTATION

by Andrea Varnier

When we heard that the language camp for the Year Program students of 1984-85 would not be held in San Gimignano as usual, many of the volunteers were shocked. Those of us who had been involved in the large orientations there in previous years had an emotional attachment to the town and its towers, and to the idea that a week spent there immediately after arrival is an incomparable introduction to Italian culture for the hosted students.

Following the suggestions of the Montreal Workshop, Intercultura held a number of different language camps several weeks after the arrival of the students in Italy. A second reason for making this change was that Intercultura has been growing, making it necessary to decentralize many activities to the regional level. Decentralization increases not only the responsibilities of the volunteers, but also the satisfactions they feel in working with AFS. Furthermore, the number of hosted students increased considerably this year; there are 82 now, 20 more than last year, and such a large group can be difficult to handle.

The students were divided into eight groups of about ten students each; the language camp for each group was held separately. Five of the camps were held in the North of Italy (one in Piemonte, two in Lombardia, and two in Veneto), one was in the central area, one in the South, and one in Sardinia. All of the camps were organized

by the regional AFS structure and were supported by local volunteers, some of whom became directly involved in the activities of the camps. Each group of students was placed in the charge of a volunteer teacher and an assistant volunteer; the latter was primarily responsible for recreation. In most cases, the camps were one week in duration and included language lessons, games, orientation sessions, practical activities, and, if possible, direct contact with the local people. It became necessary to hold the camps six weeks after the students' arrival (instead of three to five, as recommended by the Montreal Workshop); to me, six weeks seems too long to wait.

Since I was a volunteer teacher at one of the language camps of the new type, and, in previous years, at San Gimignano, I will try to outline some of the differences between them.

I took part in the camp in Veneto, where two groups of students were involved. The camp was held in a children's school that was empty at the time, located in a small town near Vicenza. Some of my observations, of course, will be pertinent to this particular camp.

First of all, the low number of students allowed both teachers and assistants to keep in much closer contact with all of the students, especially between lessons and during free time; communication among everyone was greatly facilitated. Equally important, there was no possibility that cliques of students of the same nationality could be established; consequently, Italian was the dominant language even outside of class. Personally, I missed the special atmosphere that a big group of young people from all over the world is able to create, but its absence was balanced by the closer relationship I was able to form with each student.

I would like to point out that it is unavoidable that the students will discuss with one another their experiences during the weeks since their arrival in the host country, and that they will make comparisons, especially of host families. I believe it's too early for them to be doing this. In some cases such comparisons could lead to problems.

With respect to the learning of Italian, I can say that the students in these decentralized camps were much more absorbed in their lessons than used to be the case in San Gimignano. There seem to be two main reasons why. The first is physical: In the case of San Gimignano, the students were very tired because of the excitement of the days before their departure from home, because of the long journey, and because of nervousness about being in a new culture; it was extremely difficult for them to bear the many hours of lessons each day, lessons that demanded very careful attention. The second and more important reason is that, in the case of the delayed orientations, the students had had an opportunity to realize the enormous importance of knowing Italian. At school, in the host family, with friends—*everything* would be much easier if only they could speak Italian. Thus, the students really wanted to be there and wanted to try to learn as much Italian as possible in one week. Previously, when language camps had been held immediately after their arrival, they gave less importance to the lessons and focused their attentions on the encounter with their host families and the new environment.

Of course, after six weeks in their host communities, the students had gained some familiarity with Italian, and in some ways that was helpful. On the other hand, during those weeks the gap had widened between the students whose mother tongues were similar to Italian (such as Spanish and French), and the students whose native languages were unlike Italian. Those in the first group thought our lessons were too easy and got bored, while those in the second group found our lessons hard and difficult to follow. It was a problem to find a middle way.

At the delayed language camp, it was less easy for us teachers to observe improvements in the students than had been the case in San Gimignano, where the gains sometimes were amazing. The absence of noticeable improvements could be a cause of dissatisfaction for inexperienced volunteer teachers. I think it's important to keep in mind, however, that the students at the delayed orientation often were trying to reorganize in their own minds a great amount of novel information that they had taken in over the previous six weeks. Their improvement cannot be seen until some time after the camp is over. (I say this because I personally talked with some of the students a couple of weeks later.) The lessons must attempt to make use of whatever the students already know instead of trying to provide them with additional information and rules.

My experience in the small town in Veneto was that we were able to have direct contact not only with the people but also with the public authorities. Such contact is important both for the students and for Intercultura.

A major difference between the one big orientation in San Gimignano and these decentralized ones all over Italy is that the latter did not provide the people in the Intercultura office with an opportunity to become personally acquainted with the students. At first, this seemed to be a problem since the people in the office have to deal with the students on a daily basis. On the other hand, this lack of personal contact would have happened anyway because of the growth of Intercultura. In fact, Intercultura decided last year on its own decentralization, and from now on will be counting on the services of a number of part-time regional secretaries.

On the whole, I think that this new style of post-arrival orientation was a positive experiment. Of course, improvements are needed, but these will come about through experience over time. I hope that I will be able to attend one of the decentralized language camps next year so that I'll have an opportunity to apply my observations. Meanwhile, it would be useful to hear from the volunteers and staff members in other countries where they've adopted the Montreal Workshop recommendations, so that we could compare our work with theirs.

DELAYED GATEWAY ORIENTATIONS: THE NEW ZEALAND EXPERIENCE

by Wayne Edwards

The delayed Gateway Orientations for Year Program students hosted in New Zealand are held three to four weeks after the students' arrival and are located at three different sites. This weekend event provides an opportunity for each student to be together with other AFSers and volunteer leaders in order to answer questions and iron out some of the "bugs" that he or she might be encountering in New Zealand. It's a chance for each student to experience the warmth and welcoming support of AFS in our part of the world, to learn more about life in New Zealand, and to put into perspective the ideas about New Zealand that he or she has formed.

Prior to 1984, when Year Program students arrived in New Zealand one of two things occurred. Some students were moved directly from the point of entry to their host families. Other students—primarily the "multinational" students from non-Western cultures—were kept for a brief period at the point of entry where they received information on "immediate" topics such as using the bathroom, sleeping and bedmaking, handling money, and greeting others in English. But the students often were found to be weary from travel, keen to get to their host families, and therefore unreceptive to orientation input of any greater extent.

The delayed orientation has allowed all hosted students and many volunteer leaders such as Support Coordinators and local chapter people to explore the real purposes of an AFS experience. Three or four weeks after their arrival, the students are rested from the rigors of international travel, have some experience of life in New Zealand, and bring to the orientation a very receptive and inquiring frame of mind. Their brief but concrete experience in the host community enables a variety of topics to be discussed more easily and realistically. We consider topics such as:

- What do you want from your year?
- How does one live in a new place?
- What happens in New Zealand schools?
- How do you get along with your New Zealand family?
- What happens to an AFSer during the year?
- What does AFS expect of you?

Being in a relaxed state of mind, the students are better able to share their time together and to give each other mutual support; this support can continue after the event itself. Each student realizes that the others have had experiences and feelings similar to his or her own during their few weeks in the host community.

For most people, being introduced to the concept of "culture" and being encouraged to explore one's own reactions to and place in a new culture are challenging and demanding tasks. These are not the types of learning objectives that are best aimed at someone immediately upon his or her arrival in a new place—especially when that person is not only tired but also overwhelmed by new surroundigs and unfamiliar people. These objectives are best dealt with when the newcomer is rested, has some direct experience of the new place on which to "hang" the new thoughts and ideas, and recognizes that the unfamiliar people are supportive and non-threatening and not too different from the folks back home (at least insofar as they are a mixture of family people and returnees who are interested in helping the students profit from their AFS year). Our conviction in New Zealand is that the kind of reflection and exploration we hope to promote as an intercultural learning organisation is well timed to occur several weeks after the students' arrival. It is worth emphasizing again that the initial weeks after arrival have provided the AFSers with a *short but concrete experience in a secure and fairly controlled environment centered largely on the host family and including brief experiences in the host school and community*. Then comes the Gateway Orientation with its opportunity to think about this new way of life. It is an opportunity that should not be left much beyond this point. If the opportunity is not provided at this point, the students may encounter experiences that they are not well equipped to understand, or may arrive for the (later) orientation without their earlier openmindedness, curiosity, and receptiveness.

A delayed Gateway Orientation can provide a real boost for the local AFS chapter that hosts the event. It is a major occasion on the calendar of a hosting chapter, an occasion at which it is best to have students who are relaxed and somewhat knowledgeable about their new country, and who therefore are able to be part of an AFS experience at the local level. The positive image of AFS created by such a group is likely to have a spinoff effect on the recruitment of host families in that community.

Our delayed Gateways have been held in a variety of locations ranging from bush camps to Maori "marae" (meeting sites). Such sites are best encountered by the students a few weeks after their arrival. The unique experience of living on a marae for a weekend is most effective when the student has had a little time to prepare for the occasion; it is much less effective immediately upon a student's arrival in the country.

There are a few problems associated with delayed Gateway Orientations. There is obviously an additional cost involved in bringing students together after they have been dispersed throughout the country. Furthermore, timing may become a problem; in 1984, we had cases of students who arrived late for the weekend event, and of others who had to depart early for one reason or another. Another concern has been that some students may view the event as merely a "fun weekend" where they will get to know each other better after their brief encounters at the point of entry. We worried also that counseling and support services at the local levels might be so effective that the students' adjustment problems would be largely solved by the time they appeared for their orientation. With respect to this last concern, we found that the delayed orientation did provide significant opportunities for intercultural learning. Students and volunteers were able to explore a range of issues that don't often show up readily in the local situation. Discussions focused on issues such as the pressures placed on students by families and schools, the stereotyped images under which families and students might be labouring, the cultural differences encountered by the students, and the adjustments that are required in order to facilitate family living. Incidentally, we have tended to ban the word "problem" in our Gateway Orientations; we endeavour to use the students' adjustment difficulties as points for growth and the sharing of ideas.

There is one important need that cannot be met by delayed post-arrival orientations. Multinational students need to receive information on what I referred to earlier as "immediate" topics such as using the bathroom; they need it before moving to their host families so that they will feel at ease as soon as possible after arriving. This particular need must be met at the point of entry of these students.

At the conclusion of one of our delayed Gateway Orientations, we asked the 29 students attending to write some comments about the weekend. On the question about whether it is a good idea to hold these orientations three or four weeks after they arrived in the country, the students wrote comments such as:

- "Excellent" or "Better" [than immediately after arrival.]" (10 students)
- "It's fun to be able to talk about our families." (3 students)
- "We all got so close that we wouldn't have wanted to join our host families if orientation had been held when we arrived." (2 students)
- "We have faced our families and could sort out their concerns and needs, so our discussions were more constructive."
- "We didn't have to keep talking about what our host families might be like."
- "We understand what is being talked about."
- "We've had time to settle in and so we can learn and have fun."
- "We came with fresh minds rather than being tired after traveling and apprehensive about our families."

Early in 1985, the directors of the three Gateway Orientations met in Wellington to undertake joint planning of the goals and programs of the upcoming events in order to insure that no group missed any points considered central to the orientation process. These same people—all of them experienced AFS volunteers—had been in charge of the delayed Gateways in 1984. All of them agreed with respect to the timing of these post-arrival orientations. Some of the key points they made are the following:

- The students already have met their host families and therefore do not have any feeling of anxiety about that encounter.
- The students are not tired or suffering from jet-lag because they have had sufficient time to recover from their travels.
- The students have gained some idea of New Zealand's lifestyle and culture, and therefore are able to ask relevant questions.
- The students have attended school in New Zealand and are aware of some of the differences and difficulties involved in school life; orientation leaders can provide realistic advice on courses and class levels.
- The students have had direct experience with the restrictive factors of AFS, such as not being allowed to drive a car; they are able to discuss these factors from a better knowledge base.

An added benefit of the delayed timing is that it has been easier for us to find volunteers to organize and lead the Gateway Orientations. These events now are held after the New Zealand summer vacation period and so do not conflict with family holiday activities. Furthermore, the new timing lessens the pressure on the chapter located at the point of entry. Previously, local people were meeting flights, collecting baggage, transporting students to the camp site . . . and then helping with the logistics and programme of the orientation event. Such heavy burdens no longer fall on anyone. As one of our experienced volunteers put it, "I am convinced that our timing of three weeks after arrival is as near perfect as possible." Said another, "I am firmly of the opinion that this is the most effective time to hold the orientation. I am totally committed to delayed post-arrival orientations."

Editor's Introduction: Among the background papers circulated prior to the Montreal Workshop was a copy of "Developing Cross-Cultural Learning Skills," by Donald Batchelder, Director of Cross-Cultural Studies for The Experiment in International Living. This article was published originally in Beyond Experience: The Experimental Approach to Cross-Cultural Education, *edited by Donald Batchelder and Elizabeth G. Warner (The Experiment Press: Brattleboro, 1977). The participants in the Montreal Workshop were impressed with Batchelder's suggestions, and included this approach in the "Tools and Techniques" section of their recommendation under the title "Critical Incidents." With the permission of The Experiment in International Living, we reprint here a slightly shortened version of Batchelder's article. For further information about* Beyond Experience *and other publications of The Experiment, write to the Division of External Affairs, The Experiment, Kipling Road, Brattleboro, Vermont 05301-0676, U.S.A.*

DEVELOPING CROSS-CULTURAL LEARNING SKILLS

John Duley of Michigan State University has written an excellent set of articles on the use of the so-called "critical incident" technique as a means of "structured reflection."[1] It is recommended that any reader seriously interested in this approach to field learning for cross-cultural training and orientation should take the time to examine Duley's clear and thorough presentation. For the purposes of this article, it is our intention to illustrate ways in which The Experiment has been using the method in undergraduate course work, and as a learning device for students in summer abroad programs, as well as in semester abroad study programs.

Background: It is probably fair to state that students *do* regard language acquisition as an important skill, and are willing to devote time and effort to learning the language of the host country. They recognize the importance of language as a communication skill, and are genuinely concerned about their capacity to communicate and understand. At the same time, it might be fair to suggest that many of the same students do *not* regard other important cross-cultural elements as skill areas at all: observing, listening, information gathering, problem-solving, cultural awareness, self-awareness, and human relations skills in general.

In working with American students abroad, The Experiment became concerned about the tendency of bright, academically trained students to stroll through the streets, corridors and cultural richness of the world without noticing half of the potential learning opportunities, and being only superficially aware of their own learning process. A few years ago, a semester abroad group in Spain, assembled from some of our finest institutions of higher education, listened to a brilliant lecture in Madrid, delivered by a Spanish professor who had carefully assessed their language skill beforehand. He had prepared a special presentation for the group, tailored to the needs and interests they had expressed. At the end of the presentation, knowing that Americans are supposed to like give-and-take between teacher and students, he asked if there were any questions. There was a long silence. He asked again. It had been an excellent presentation, germane to the study projects on which they were working, but they had no questions. Not one. Were they shy? Bored? Tired? Inhibited by language? Unsure of themselves? Disinterested? Perhaps, but the Academic Director of the program, who was in the room, felt that the students were operating on a flat plane of unthinking passivity. They had no questions because they were not really interested at that moment in learning. They had no paths of inquiry which they were trying to follow, no fundamental concepts to test out, not even a low-level hypothesis to refine or disprove. Their main switches had not been turned on, and they seemed to be waiting for some external mechanism to engage their circuits. A valuable learning opportunity was missed as the silence lengthened, and the meeting finally came to an end. . . . In order to address the problem directly, and to supplement other forms of orientation, The Experiment began employing the critical incident model as a device to help the students become conscious of the field learning process, and to encourage them to turn on that main power mechanism. We identified several specific variables

[1] *Duley, John. "Cross-Cultural Field Study," in* Implementing Field Experience Education. New Directions for Higher Education, *No. 6, Summer 1974, pp. 13-22.*

to be worked with, and provided participants with opportunities to test out these skills and work with them in practice prior to departure. The variables regarded as crucial are: (1) Self-Awareness, (2) Communication Skills, (3) Problem-Solving Skills, (4) Learning Skills, (5) Technical and Factual Background, and (6) Social and Cultural Awareness. Our purpose is to encourage each participant in the conscious development of specific skills related to the cultural learning process. The overall goal is the conscious development of the attitudes, approaches, and skills necessary to be a successful cultural sojourner in the host country, and a self-sustaining learner in the context of another culture.

The critical incident model was employed by The Experiment in the 1960s in Peace Corps training programs, and in the early 1970s was introduced as one component of the Cross-Cultural Studies curriculum in The Experiment's two-year undergraduate program for juniors and seniors, World Issues. The process included the writing of at least three one-page critical incident papers prior to departure for a semester or year of independent study and internships abroad, and the continuation of the process overseas, as a form of self-study and reporting. It was found that students became interested in the elements of cross-cultural learning and discovery as a result, became aware of themselves as cultural beings, and began to consciously assert control, if not mastery, of their learning process in the host country context. They had a specific set of categories with which to operate, a structure which worked, and, in a sense, an array of receptacles through which to process intentional inquiry, as well as the random learning which so often becomes lost amid the welter of facts, stimuli, and impressions. Perhaps the most important factor is the direct student engagement in articulating significant learning experiences. It is a dynamic process which can be taken from the printed page and put to work by the student. . . .

Purpose: The traditional college or high school course delivers materials which are already organized to a considerable extent: books, outlines, study guides, lectures, syllabi, regular evaluation and testing, and a review process. The field-learning experience away from the traditional campus floods the participant with information, new experience, change, ambiguities, and impressions. The cultural sojourner is forced, to some degree, to organize all of this into some coherent pattern personally, and has to be able to integrate both cognitive and affective information. In this dynamic field situation the most needed learning habits are those of observation, reflection, organization and conceptualization. Written communication is one way to achieve this through the mechanism and discipline of writing down succinctly one's knowledge of culture and self, posing questions for oneself, searching for answers, and noting whatever changes the experience offers or brings about in terms of attitudes, values, beliefs, behaviors, interests, and approaches.

In employing the critical incident method, we are primarily interested in the students' cross-cultural approaches and learning, and feel that one of the better ways to make sense out of the rather vast, impressionistic field of culture, is to focus on and define specific aspects of phenomena encountered and learned, to refine them by writing them down in a systematic way, seeking further information where necessary, reflecting further, clarifying, and, finally, examining one's own role and behavior.

Approach: The following seven cross-cultural skill areas have been borrowed from Duley's excellent article. The explanations to the student which accompany each line item begin with Duley's own definitions, and have been expanded by The Experiment for use by our own students and programs.

1. **Information source development.** The ability to use many information sources within a social or cultural environment. The student should work to develop information gathering skills such as observing, questioning the people one meets, and listening carefully.
2. **Cultural understanding.** Awareness and understanding of values, feelings and attitudes of people in another culture, and the ways in which these influence behavior. Or, reversing it, observation of behaviors and defining the values and attitudes which undergird the behaviors.
3. **Interpersonal communication.** Listening well, speaking clearly, and also paying attention to the expression of non-verbal communication, such as the messages delivered through physical movements, eyes, facial expressions, and the whole range of meanings developed through face-to-face encounter.

4. **Commitment to persons and relationships.** The ability to become involved deeply with people, beyond superficial relationships, giving and inspiring trust and confidence, establishing a basis for mutual liking and respect, caring enough for them and acting in ways which are both truthful for you and sensitive toward the feelings of others.

5. **Decision-making.** The ability to come to conclusions, based on your assessment of the information available, and to take action. This might also be called problem-solving, which includes learning to be explicit about the problem, work out steps to a solution, and generating alternatives. In the cross-cultural situation it is important to be able to identify what is at issue, the dimensions of the problem, and alternatives which are personally acceptable and culturally acceptable as well.

6. **Self-understanding.** Awareness of and insight into your own learning processes, strengths, weaknesses, successes, failures, biases, values, goals, and emotions; consciousness of self, the way you are, your own openness to looking honestly at yourself. This is particularly important in conflict situations, or in situations where conflict might exist, in your tolerance for ambiguity and change, for example, or demands made on you from outside yourself; your capacity to deal with criticism or hostility, to hear what other people are telling you, balancing that with what you tell yourself.

7. **Self-reliance.** Independence, resiliency, autonomy, willingness to accept responsibility for one's own actions, behavior, and education; receptiveness to new experiences and ideas, confidence in oneself, and the ability to function independently.

These categories are handed out to the students at the start of the process, and the assignment is explained in detail. The students are then asked during the orientation period to select one particular episode or event which occurred just before leaving home to come to the orientation site, or something which happened enroute. The format can be as follows:

1. Identify the event or occurrence with as much specificity as possible, the problem to be solved, the issue involved, etc.

2. Describe the relevant details and circumstances surrounding the event, so that readers will understand what happened. (What? When? How? Why? Where?)

3. List the people involved, describe them and their relationships to you and to one another. (Who?)

4. Describe your own role in the situation: i.e., what you did, how you acted, and identify the particular cross-cultural skill or skills involved. How well or badly did you understand the situation? How well or badly did you handle the situation? How well or badly did you use the skill involved? What would you do differently the next time? Describe your interpretation of events.

5. Write a brief analysis of the incident, tell what you learned from the experience, and state your estimate of the level of development of your particular cross-cultural skills as you reflect on the incident.

Papers should be refined down to one page, or not much longer than one page. The clarification involved in articulating the entire episode and its sequel in one page has proved helpful to many students in improving their writing, in addition to helping them become more familiar with cross-cultural concepts and actions. A staff member, advisor, or facilitator should read the papers and provide written or oral feedback promptly, prior to the next assignment. As we employ it, the second practice assignment during an orientation period is focused on an event or episode which occurs at the training or orientation site. Again, review and feedback are provided promptly, and, with the students' permission, the papers may be used for group discussion during subsequent orientation meetings. The general effect is to heighten the consciousness of the participants and groups regarding cross-cultural issues so that they are likely to share thoughtful learning episodes which might otherwise pass unnoticed. If time permits, a third critical incident paper or cultural awareness assignment can be given, this time leaving the choice of topic, and time of occurrence, completely in the hands of the students. Or, if a particularly good cross-cultural film is being used during the orientation, students may be asked to write a one-page paper describing their cultural learning, or a specific cross-cultural insight, derived from viewing the film.

The stage is then set for the writing of short papers during The Experiment homestay abroad. The participants have developed some skill with the process, plus confidence and interest in it. There is an opportunity for the leader or advisor overseas to review and discuss the papers, and if and when group meetings are held, the papers can become the basis for some excellent cross-cultural discussions. In this manner, a mechanism for ongoing orientation is built into the structure of the overseas program. Instead of sharing their five best colored slides with one another, they begin to share their most illuminating learning experiences.

A few brief critical incident papers from France are appended to demonstrate the kinds of writing which might be expected through the use of this process.

SAMPLE: A Critical Incident

"Living with my French family, I have found it necessary to change my lifestyle, to adjust to their way of living. This has been difficult because my own way of life is more habitual and natural to me, yet things I am accustomed to doing are not always acceptable to the French. I was able to adjust to most of their habits after a period of time, but in the beginning of my stay my family had to have *beaucoup de patience*. This critical incident concerns a misunderstanding which arose one evening as a result of these differences in habits.

"I am a night person. At school I was used to staying up until the early hours of the morning and consequently sleeping late as well. I enjoy the solitude and peacefulness of early morning and the time to myself is dear to me, something that is hard to give up. However, as my family in France goes to bed early, around 10:00, and gets up around 7:00 in the morning, I soon realized that some adjustment would have to be made on my part.

"On one evening in particular, I had come home late (by French standards) after visiting some friends that I had met through my family. As it was only 10:00 p.m., which is often the hour I begin to work at school, I sat down at my desk to study. My parents had gone to bed, the house was quiet, and I was soon lost in my work. The hours passed quickly, but I had no concept of time. As I was reading over a letter that I had just finished writing my French professor, I heard some stirring noises in the hallway; suddenly, with a loud click, all of the lights went out in my room, and the door of my parents' room shut quietly.

"There I was, in total darkness, with letter in hand sitting at my desk, confused, unprepared, trying to understand why in the world they would turn out the electricity on me. If they didn't want the lights on, why wouldn't they just ask me to turn them out and go to bed? I didn't know what to think. I was surprised, perplexed, and a little ashamed because I had not thought about conserving energy in my late night studies — but I was also mad that they would leave me in the dark rather than simply asking me to save electricity and go to sleep. Once my eyes had adjusted to the night, I quietly slipped into my pajamas and crawled (literally) into bed.

"The next morning Madame explained to me what had happened. Monsieur had woken up in the middle of the night, saw that my light was on, but did not think there was any feasible way that I could still be up at 3:00 in the morning. Assuming that I had fallen asleep without turning off the light, but being too 'correct' to look in on me, he solved the problem by cutting off the electricity completely. Then Madame continued to lecture me about staying up so late. I was apologetic, told her that I had simply lost track of time, and that it wouldn't happen again. Yet I dreaded the thought of sacrificing my hours of solitude.

"This incident developed my skills of cultural understanding, commitment to persons and relationships, and self-understanding. I realized that I would have to change my hours and habits to comply with those of the French culture. My commitment to my family and my desire to please them helped me to adjust to their way of living, even if it meant giving up something I enjoy very much, something which, until now, I have always had the freedom to enjoy. This sacrifice helped me to understand more about myself, my values, my habits, and how they differ from those of my French family.

"I was able to change, or at least compromise. From that night until the end of my stay I never again studied late with the lights on."

SAMPLE: A Cultural Analysis

"Preparing a picnic is a trivial thing, right? One just throws together two pieces of bread, some luncheon meat, and grabs an apple and one has a picnic, right? Wrong. That is what often occurs in the U.S. but is not always that simple in France. And, through my expecting a French picnic to require only the same amount of preparation as it does in the U.S., I created an incident between my French mother and myself.

"It was necessary for me to bring a picnic lunch along on a day excursion with my group, and although I knew about it a few days in advance, I kept neglecting to ask my mother if she could prepare one for me. I think I kept forgetting to ask her because I assumed that a picnic was such a simple thing to make. Much to my surprise, when I finally did get around to asking my mother the night before, she became upset and angry with me because I had not asked her earlier. Her reaction stemmed from the fact that she had nothing with which to prepare a picnic and therefore would have to go out the next morning and buy things for me. She was perfectly justified in her reaction and I felt awful about causing this problem. What I had overlooked was that many French people and especially my French family don't keep a lot of food on hand and buy their necessities from day to day. A picnic thus requires specially buying the necessary things. I attempted to resolve the situation by explaining to Madame why I had misunderstood the importance of preparing a picnic and of course offered to go out and buy the necessary things. Luckily she was understanding.

"Through this situation, I gained further insight into the differences between French and American culture. It also gave me the experience of dealing in French with someone who was angry with me. But mostly it furthered my awareness of not having the same expectations here as I would in my home culture. Little did I know before coming here that I would be learning things through a 'trivial' thing like a picnic!"

SAMPLE: Shopping

"One Saturday afternoon after my arrival in Caen I decided to walk around the downtown district to familiarize myself with the stores and little shops. After much window shopping I could no longer battle the temptation to try a *patisserie* and chose a rather large and inviting looking store. The woman attending it immediately asked me what I would like. However, this being my first encounter with such delicious-appearing pastries, I replied that I had not yet made up my mind and would like to look. She seemed quite patient as I walked around eyeing the vast variety of delicacies on display. It was then that I noticed the ice cream freezer near the door and went over to investigate its contents. My curiosity taking over, it never occurred to me that this was taboo in France (since it's normally quite acceptable in the U.S.). I had no more opened the lid than the woman was at my side. She closed it rather sternly, proceeding to explain that 'we do not do this in France,' and asking again what I would like. Being taken by surprise, I apologized and chose an ice cream.

"This incident entailed the use of understanding, a skill that I had forgotten to bring with me that afternoon. I had been made aware of the fact that shopping is different in France, the clerks expecting to be of assistance as soon as you enter the shop. However, at the time it had seemed so logical to look for myself, thus avoiding the unnecessary question of the contents of the freezer. I was behaving like an American and it was obvious by the lady's remark that she had recognized me as foreign. I was somewhat hurt by her reaction to my innocent curiosity, but also disgusted with myself for not having asked the question which was expected of me.

"Upon further thought, however, I realized that it was not only lack of understanding but also fear of using the language which had caused me this embarrassment. It was much easier for me to look for myself than to phrase the question in French. This realization was a further cause for malaise.

"This experience forced me to become more fully aware of the necessity of following the norms of the society in which you are living, if for no other reason than politeness. However, more importantly, I realized that language is the key to integrating oneself into a foreign culture and that my timidity to use it had caused my deviant behavior. I am now in the process of making it a practice to speak to merchants when I enter their stores and to allow them to help me. In this way I am solving both the problems of courtesy and fear of using the language."

Resource IV-D — *Three Pre-Return Activities for Host Families*

Editor's Introduction: Recommendation 3 from the Montreal Workshop is entitled "Increased Focus on the Post-Return Phase." As this recommendation points out, preparation for return should begin while participants are in the host country. Another important consideration is that such preparation should be for members of the host families as well as for the participants themselves. We reprint here an edited version of three pre-return activities for host family members drawn from AFS's Host Family Orientation Handbook *(1978), which is now out of print. These activities were developed after consultations were held with a number of experienced volunteer AFS representatives from around the United States who had dealt for years with the grief felt by some host families during and following the final departure of their AFS students. A few statements from the letters these representatives wrote to us are included in "Quotes About Transitions," found at the end of Activity One. Although these three activities originally were written with adolescent students in mind, they should be adaptable for use with families that have been hosting young adults such as participants in AFS's Visiting Teachers Program.*

ACTIVITY ONE: EXPECTATIONS

Objectives:

- To identify and clarify the expectations of host families regarding their impending end-of-stay separation from their AFSer and their reactions thereafter to his or her absence.
- To enable each family to become acquainted with the concerns and hopes of other host families, so that each will appreciate that its members are not alone in their feelings.

Who & When: This activity is for members of host families several weeks prior to the departure of the hosted AFS participant. This activity is not intended to include hosted AFS participants.

Materials:

- Paper and pencils for each person participating in this activity. Flipchart and felt-tip pens, or blackboard and chalk, for your use during the activity.
- One copy of "Background Reading for Staff and Volunteers" for yourself and any other facilitator of this activity.
- Copies of "Transitions: How Do You Say Good-Bye?" and of "Quotes About Transitions" for each family; more than one copy of each for large families.

Time: Approximately 1½ to 2 hours.

PROCEDURES:

Step 1: **Facilitator Preparation**

Before this activity begins, study the "Background Reading for Staff and Volunteers" as well as the two handouts, "Transitions: How Do You Say Good-Bye?" and "Quotes About Transitions."

Step 2: **Introduction to the Activity**

If the host families that are attending this activity are not well known to each other, you may want to begin with introductions or some kind of get-acquainted activity.

Begin by pointing out that as each family and its AFS student approach departure day, they may begin to sense that parting is going to be one of the most difficult aspects of the stay together. This is not unusual because there is naturally a great deal of uncertainty about what to expect for the future. Whether the time spent together has been challenging or problem-free, the question "Where do we go from here?" is an important one for all concerned.

Explain to the assembled families the two objectives of this activity, which are found under "Objectives" above.

Step 3: **Identifying Expectations**

Pass out paper and pencils to each participant. Ask them to fold the piece of paper lengthwise, and to head one side "Concerns" and the other side "Hopes."

Ask all present, as individuals and without consultation with other family members, to list on the "Concerns" side of the paper all the fears, anxieties, and anticipated difficulties that they have regarding their final weeks with their AFSer, the moment of separation itself, and the weeks thereafter. Allow about five minutes for the "Concerns" lists to be made.

Ask all present, again as individuals, to list on the "Hopes" side of the paper all the beneficial outcomes that they would like to attain as a consequence of the process and the fact of separation from their AFSer. Allow about five minutes for the "Hopes" lists to be made.

Have each participant tear his or her sheet in half along the fold. Collect the "Concerns" lists, then the "Hopes" lists.

Step 4: **Sharing Expectations: Concerns**

Using the blackboard or flipchart, make a master list of all the "Concerns" listed by the participants. Work rapidly; in the case of concerns listed by more than one participant, simply note the number of times that concern was mentioned. (NOTE: This step could be completed while participants are working privately on their "Hopes" lists.)

Beginning with the concern mentioned most often, open the floor for general comments and discussion about each concern in turn. Do your best to promote wide participation in this discussion. Do not feel that you must act as an expert who is expected to have a solution to every problem. Remember that individuals may be present who have had previous experience as hosts or who for some other reason may have special insight into the questions and issues being discussed.

The information in the "Background Reading for Staff and Volunteers" may prove useful to you as you conduct this portion of the activity.

Step 5: **Sharing Expectations: Hopes**

Using the blackboard or flipchart, make a master list of all the "Hopes" listed by the participants. Work rapidly as before.

Beginning with the hope mentioned most often, open the floor for general comments and discussion about each hope in turn. Again, do your best to promote wide participation in

this discussion. Try to help the participants to understand that, in some cases, the beneficial outcomes they expect or desire may come about only through positive initiative on their parts.

Step 6: **Conclusion**

Stress to the participants the similarities within the "Concerns" as well as within the "Hopes" that they have identified during the activity. Insofar as possible, leave the participants with the feeling that their worst concerns are unfounded or at any rate not insurmountable. Emphasize the *positive* elements of the routine separation process as well as the *realistic* possibilities for continued contact between the AFS participant and the host family.

BACKGROUND READING FOR STAFF AND VOLUNTEERS

Having to say good-bye brings into focus another dimension of the intercultural homestay experience—the future. Whether the homestay has been challenging and difficult, or relatively problem-free, the question "How do we say good-bye?" is a troubling one for all concerned.

The answer to that question is not as simple as it may seem. As you know, the homestay experience is one that evokes strong emotions and results in unique human relationships. The transitional period before and after the moment of separation is signficant because it is during this time that the experience takes on its permanent meaning and relationships settle into perspective.

Your role as an AFS staff member or volunteer is a central one. You are in a position to be supportive and sensitive as you respond to the thoughts and feelings of both family members and AFSers who are passing through the transitional process. Through individual contact as well as group orientation activities, you can help them to accept and deal with the process and the fact of separation in a positive and productive manner.

An important step you can take in preparing yourself to carry out your role is to understand the usual emotional responses of people to separation from a loved one. For when people know that the emotions they are experiencing are normal, they may be better able to cope with the situation.

Five sequential emotional stages have been identified that enable people to move gradually and, ultimately, satisfactorily from the state of being with a loved one to the state of being permanently separated from that person. Not all people follow these five stages exactly as they are described below. There may be individual and cultural differences. Furthermore, it is quite possible that in the case of routine termination of a homestay such as that provided by AFS, most host family members and participants will skip the second and third stages ("anger" and "bargaining"). Nevertheless, it may be useful for you to be aware of all five stages in the order that they are most typically experienced.

DENIAL: an inability or unwillingness to accept as reality the loss or impending loss. For example, host family members may be unable to acknowledge or deal with the fact that the AFSer must depart permanently from their home.

ANGER: a feeling of frustration or indignation concerning the loss, expressed to or even at others. For example, host family members may become inappropriately angry toward each other, toward others such as yourself, or even toward the AFSer.

BARGAINING: a need to negotiate in some way for the delay or total postponement of the impending loss. For example, host family members may join the AFSer in trying to formulate plans to continue the homestay beyond the allotted time or to be reunited again in the near future.

DEPRESSION: a sense of sadness about the separation or impending separation; a precursor to final acceptance. For example, host family members may feel depressed as they begin to accept the fact that the AFSer soon will have to depart.

ACCEPTANCE: the final realistic recognition that the separation must occur or has occurred. For example, the daily life of the host family returns to normal. If the AFSer has not yet departed, efforts may be made to "get the most out of the remaining time together." If the AFSer has departed, family members may experience a sense of relief that the transition period has ended, and begin implementing the realistic plans for maintaining contact with the AFSer.

TRANSITIONS: HOW DO YOU SAY GOOD-BYE?

You know, it's funny—someone or some book had the answer to each problem that arose during our year together. But now that our year is coming to a close, I can't find any way to say good-bye.

As your family and AFSer approach departure day, you may find that parting is actually one of the most difficult aspects of your stay together. This is not unusual. There is naturally some uncertainty about what to expect in a future that will find host family members and their AFS son or daughter living hundreds or thousands of miles apart after having become so involved with one another.

Whether your homestay experience was challenging and difficult, or relatively problem-free, neither you nor your AFSer is likely to have clear and realistic expectations about the nature of the relationships linking you, the AFSer, and the AFSer's natural family in the months and years to come. The resulting ambiguity and lack of mutuality in expectations may be one of the chief factors making it difficult to say good-bye on that last day together.

Following are some questions and concerns to think about, and perhaps to talk about with one another, during the next few weeks as you try to find your own special way to say good-bye and to chart a realistic and mutually agreed-upon course for the long-range future.

About your family . . .

- How does each family member *really* feel about the departure of your AFSer? If that feeling is one of relief, does that necessarily mean that no plans should be made for future contact?
- Are family members becoming able to accept and express the feelings they are having, or are they keeping them bottled-up inside? Would it be advantageous to try to help those with bottled-up feelings to get them out so that more realistic plans could be made for the future?
- Are family members trying to understand the feelings and ideas that the AFSer might be having regarding saying good-bye and maintaining communication or contact in the future? If no one is doing this, can the family member closest to the AFSer be delegated to try?
- Is it possible that everyone (including the AFSer) has vague ideas about maintaining contact or communication in the future, ideas that may come tumbling out in an incoherent fashion on the day of departure? Wouldn't it be wise to try to discuss those ideas *before* the day of departure, so that rational and mutually agreed-upon decisions could be reached?

About your AFSer . . .

- Is the AFSer trying to understand the feelings and ideas that family members are having regarding saying good-bye and maintaining communication or contact in the future? If not, can the family member closest to the AFSer be delegated to try to explain these matters to him or her?
- Does the AFSer have any overriding concerns or expectations about returning home, such as potential problems in readjustment, difficulties in relating to friends or natural family members, or special challenges regarding education? Can you help him or her deal with these in any way?

About your AFSer's natural family . . .

- Do you have any reason to believe that your AFSer's natural family has given thought to the problems you and the AFSer are now facing in planning for contact in the future? If not, would a friendly letter about these matters be appropriate at this time?
- Do you have any reason to believe that your AFSer's natural family has adequately prepared for the return of a *different* son or daughter and for the fact that he or she will feel attachment to a *second* family? If not, would a friendly letter about these matters also be appropriate?

QUOTES ABOUT TRANSITIONS

Having been AFS parents three times, we are absolutely certain that there is no easy way to say good-bye. However, the thing we stress to AFS families and students alike is that "this is just the beginning." One of our own AFS daughters taught us that and because she and we wanted it that way, it has become a truth that pervades our lives. Any student and any family who really want *to continue the relationship will be so enriched that their lives will forever be wonderful. It is important, however, to lay the groundwork for this continuing relationship by planning for the end of the year . . . and the renewal of contacts at some future date.*

. . . host parent

The important thing for families to remember is that the student who is experiencing regrets about leaving those he loves, who has some fears of returning to a readjustment in his old life, needs to have the permission of the family to leave. To encourage ways of staying only prolongs and makes the separation more painful when the student must return as scheduled. The family needs to develop the strength to "let go" just as they let their own children leave home . . . free and unencumbered by promises or guilt. One student said to me, "The only way I can handle saying good-bye is to remember the wonderful hello."

. . . district representative

When the AFS mail arrives, saying "The departure date for your student is . . . ," it is a day that compares in intensity of emotional feelings . . . only to "Your student will arrive on . . . ." The family is the one to whom the student will look for approval, reassurance, and "permission to leave." He or she will be having mixed feelings about leaving. All emotions are intensified in the student, and in the family: sadness, anger, denial, some guilt for thoughts not expressed, for negative thoughts expressed in haste or unexpressed, deeds undone, regrets, fears of leaving for the unknown (as he or she was in the original placement), withdrawal, avoidance. He or she may not want to say that there is fright. He may be covering up true feelings; the family may be covering up true feelings. Where once there was lighthearted humor, now there is forced joviality. There may be long, unusual silences or loud and noisy acting-out behavior.

. . . district representative

Parents need to know that students react differently to separation just as they do to adjustment into famlies. It is okay to cry and feel sad, but some students will not allow themselves to have these feelings show. They may be very silent, unusually loud or argumentative; others may withdraw, even be angry. No one can really tell anyone else how to be sad. But too much control of sadness can create last minute tensions. Sharing separation feelings and letting the student know they are also sad is important for both family and student to make the full circle of a successful AFS year.

. . . district representative

For families or student, or both together, to make plans to maintain the relationship by writing to the student and the student's family is healthy and relieves the loss feeling. What is not a healthy approach to handling the loss feeling is to plan and encourage ways and means of remaining in this country, such as applying for college scholarships. These too are ways of dealing with separation and loss, but they are bargaining methods to make the pain of separation more bearable.

. . . district representative

There is a final reconciliation with reality, beginning with an objective recollection of joys and tribulations gone, finally saying: "Ah! but we did have swell times . . . and he/she matured so much . . . and at the beginning we thought 'gringos' were so cold . . . and we hope we were a positive influence for his future . . . . We all gained so much and we'll never forget Bill—Carol—Chris."

. . . national representative

ACTIVITY TWO: EMPATHIZING

Objective: To develop awareness, through role reversal, of the possible needs and expectations that the AFS participant and his or her natural parents may have for departure and resumption of living at home.

Who & When: This activity is for members of host families several weeks prior to the departure of the hosted AFS participant. This activity is not intended to include hosted AFS participants.

Materials: Flipchart and pens, or blackboard and chalk.

Time: Approximately 1 hour.

PROCEDURES:

Step 1: **Introduction**

This activity requires host family members to try to put themselves in the shoes of the AFSer as he or she prepares to leave and resume his or her former life in the home community. It also asks host family members to likewise assume the perspective of the AFSer's natural family as they prepare to receive him or her back again. In short, this activity encourages host family members to empathize with AFSers and their natural families.

Empathy, or "putting oneself in the other fellow's shoes," can be achieved by the technique of role reversal. By imagining oneself in the situation of the other person, one can better appreciate that person's hopes, needs, and anxieties. After participating in the role reversal, host families should be better able to deal with the end-of-stay transitional experience.

Step 2: **Reversing Roles with the AFS Participant**

Have everyone consider the following situation: "Imagine that you are your AFSer. You have come from a faraway place to live with a new family. The adjustment process was not simple, and perhaps involved some rather serious problems. But now, as the homestay experience is drawing to a close, most of the difficulties are behind you. You are feeling close to your host family and knowledgeable about people, issues, and life styles in the host community. Just as everything is really becoming enjoyable and all the effort is seeming worthwhile, you realize that you will be moving back to your natural family and home community in a short time. Imagining that this is the situation in which you find yourself, consider the following questions."

Go through the following questions one at a time, listing responses on the flipchart or blackboard and inviting comments and discussion:

1. How do you feel now as you contemplate leaving your host family?
2. Is your tendency to try to deal with these feelings openly by discussing them with host family members, friends, or AFS representatives, or do you try to keep them to yourself?

3. Do you recognize and understand the feelings of your host family regarding the separation? If not, what would be your response if you were made aware of their feelings?
4. Do you have any special hopes, needs, or anxieties concerning your return home and resumption of life with your natural family and former friends?
5. Are you aware of your natural family's hopes, needs, or anxieties? Are you trying to find out about them? Are you trying to do anything about them?

Step 3: **Reversing Roles with the Natural Family**

Have everyone consider the following situation: "Imagine that you are one of the natural family members of your AFSer. Your (son, daughter, brother, sister, husband, wife) has been gone from your home for several months, during which time he or she has been living with another family in a community very unlike your own. You have received letters, but they have not told you all the details you would like to know. They have made it clear over the months, however, that his or her attachment to the new family is growing. Soon, he or she is scheduled to come back home. Imagining that this is the situation in which you find yourself, consider the following questions."

Go through the following questions one at a time, listing responses on the flipchart or blackboard and inviting comments and discussion:

1. How do you feel now as you contemplate the return of your family member?
2. How difficult has it been for you to accept the growing feelings of attachment between your family member and the host family?
3. In what ways do you expect that the AFS experience will have changed your family member?
4. What kind of relationship do you think might exist in the future between the host family and your family member? Are you possibly uncomfortable in knowing that he or she may have a "second family"?
5. What kind of relationship, if any, might exist in the future between you and the host family?
6. Would you like to receive a letter at this time from the host family? What would you like such a letter to say?

Step 4: **Conclusion**

Invite discussions and comments. Ask participants in what specific ways they feel better able to cope with the transitional experience as a result of this role-reversal activity.

ACTIVITY THREE: POSITIVE STEPS

Objectives:

- To identify steps that can be taken immediately in order to make the transitional experience a positive one.
- To identify realistic ways in which the student-host family relationship can be maintained following the end of the homestay.

Who & When: This activity is for members of host families several weeks prior to the departure of the hosted AFS participant. This activity is not intended to include hosted AFS participants.

Materials: Flipchart and pens, or blackboard and chalk.

Time: Approximately 1 hour.

PROCEDURES:

Step 1: **Introduction**

Explain that making the most of the final weeks together and developing realistic plans for maintaining the relationship are good ways to bring the full circle of the AFS experience to a satisfactory completion. Taking positive steps such as these helps provide closure to the time spent together and makes it easier to "let go" on the day of departure.

Another positive step toward making the transitional experience successful involves the mutual acknowledgement of the feelings that have grown between student and host family. Recognizing the sense of commitment to each other—and to the AFS world community—is important if plans are to be laid for continuing involvement on the personal and organizational levels.

Step 2: **Bringing the Experience to a Satisfactory Close**

Ask host family members to offer suggestions for ways in which the final weeks together can be put to the best use by AFSers and host family members. Suggest that the ideas offered might fall into two broad categories:

- How to use the time remaining, and
- How to approach the subject of what has occurred during the time together up to this point.

As suggestions are offered, list them on the flipchart or blackboard and invite comments and discussion. Try not to be put into the position of an expert who is expected to generate all the ideas. The suggestions below may be useful if participants have difficulty in getting started or in generating more than one or two good ideas.

1. Do again some of the activities that were particularly enjoyable when done together previously.
2. Do together some new or special activity that might be more enjoyable now that the AFSer understands the host culture and language better and/or feels more like a member of the family.

3. Allow time for the AFSer to be alone with the family; do not fill every moment of the last few weeks with activities.
4. Allow time for the AFSer to be alone with other friends he or she has made in the community.
5. Discuss together some of the events that made the homestay especially enjoyable or otherwise meaningful.
6. Discuss together some of the difficulties that have been overcome in creating the student-family relationship that now exists. Cautiously attempt to resolve lingering misunderstandings. IMPORTANT: Consider the possibility that some cultures do *not* place values on openness and directness in discussing personal relationships; some individuals also find it difficult or embarrassing to be frank about their feelings toward others. In such cases, it may prove wiser not to discuss past difficulties.

Step 3: **Planning for Continued Communication**

Ask host family members to offer suggestions for ways in which communication or contact can be maintained between the AFSer and the host family following the day of departure.

As suggestions are offered, list them on the flipchart or blackboard and invite comments and discussion. Be on the alert for suggestions for continued contact that are unrealistic, such as efforts to get the student into a nearby college or plans for annual summer visits. Gently and tactfully remind everyone that unrealistic expectations often lead to unnecessary disappointments for all concerned. If no one suggests it, close this portion of the workshop by adding that a good way to continue the relationship after the day of departure is to write a letter *now* to the AFSer's natural family thanking them for "sharing a member of their family" and indicating an interest in maintaining family-to-family contact.

Step 4: **Planning for Continued Involvement with AFS**

Ask host family members to offer suggestions for ways in which host families can make use of their hosting experience following the day of departure.

As suggestions are offered, list them on the flipchart or blackboard and invite comments and discussion. In this case, you may be in a better position to offer suggestions because of your knowledge of the events and activities sponsored by the AFS organization in your area. For example, some local organizations have events specifically geared to the interests of former host families, and all occasionally need temporary hosts. Point out to those present that their experience as hosts, whether rewarding or difficult, is a very valuable resource in coming years during orientation activities for new host families.

Step 5: **Conclusion**

Leave the host family members with the clear impression that the transitional experience is not one that needs to be dreaded or accepted with regret. It need not signal "the end." Positive steps can be taken to make the day of departure just another milestone in a continuing beneficial relationship between the family and the AFSer on the one hand, and between the family and the local AFS organization on the other.

V Resources for Post-Return Orientations

A. *Review of Post-Return Resources Related to Workshop Recommendations*

B. *Helping Returnees Recognize Impact*

C. *A Guide for Returning Home*

D. *A Workshop on Educational and Career Opportunities*

Resource V-A

Review of Post-Return Resources Related to Workshop Recommendations

In Section II, "Thinking about Orientation," the reader will find the principal recommendations made by participants in AFS's Workshop in Intercultural Learning Content and Quality Standards. Several of these recommendations are listed below by title. Following each title are citations to pertinent resources for post-return orientations that have appeared in existing volumes of the *AFS Orientation Handbook*. Due to the fact that Recommendation 3, which concerns the post-return phase of an intercultural experience, states that "preparation for return should begin while participants are still in the host country," the following review includes citations to appropriate resources developed for the during-the-experience phase of an intercultural experience as well as for the post-return phase.

Recommendation 1: The "Unfinished Product" Concept

"Getting Reacquainted." *Volume I*, pp. 82–87.

"Using Drama with Students and Natural Families." *Volume IV*, pp. 82–86.

"Workshop on Educational and Career Opportunities." *Volume V*, pp. 80–90.

Recommendation 2: The Value of Crises in Learning

"Getting Reacquainted." *Volume I*, p. 82–87.

"The Three-Day Reorientation of AFS/Venezuela." *Volume IV*, pp. 4–7.

Recommendation 3: Increased Focus on the Post-Return Phase

"Adjusting to My Returned AFSer." *Volume I*, pp. 62–70.

"Preparing for My Child's Return." *Volume I*, pp. 71–72.

"Preparing for the Return Home." *Volume I*, pp. 77–80.

"Getting Reacquainted." *Volume I*, pp. 82–87.

"A Letter to Natural Parents Before the Student Returns." *Volume II*, p. 40.

"A Self-Assessment Questionnaire for Students." *Volume II*, pp. 42–44.

"Some Questionnaire Items to Help Post-Return Adjustment." *Volume II*, pp. 45–46.

"Discussions of National or Global Issues." *Volume II*, p. 49

"Thinking About the Problems of Returning Home." *Volume III*, pp. 54–58.

"The Three-Day Reorientation of AFS/Venezuela." *Volume IV*, pp. 4–7.

"Using Drama with Students and Natural Families." *Volume IV*, pp. 82–86.

"Preparing for My Return Home." *Volume IV*, pp. 91–92.

"Three Pre-Return Activities for Host Families." *Volume V*, pp. 55–64.

"Helping Returnees Recognize Impact." *Volume V*, pp. 68–74.

"A Guide for Returning Home." *Volume V*, pp. 75–79.

"Workshop on Educational and Career Opportunities." *Volume V*, pp. 80–89.

"Benefitting from the Exchange Experience." *Volume V*, pp. 94–95.

"Approaches to Post-Return Orientations." (Bibliography). *Volume V*, pp. 100.

Recommendation 5: The Development of Skills

"The Three-Day Reorientation of AFS Venezuela." *Volume IV*, pp. 4–7.
"Three Pre-Return Activities for Host Families." *Volume V*, pp. 55–64.
"Helping Returnees Recognize Impact." *Volume V*, pp. 68–74.
"A Guide for Returning Home." *Volume V*, pp. 75–79.
"Workshop on Educational and Career Opportunities." *Volume V*, pp. 80–90.
"Benefitting from the Exchange Experience." *Volume V*, pp. 94–95.

Recommendation 7: The Timing of Orientation Events[1]

"Adjusting to My Returned AFSer." *Volume I*, pp. 62–70.
"Preparing for My Child's Return." *Volume I*, pp. 71–72.
"Preparing for the Return Home." *Volume I*, pp. 77–80.
"A Letter to Natural Parents Before the Student Returns." *Volume II*, p. 40
"Preparing for My Return Home." *Volume IV*, pp. 91–92.
"Three Pre-Return Activities for Host Families." *Volume V*, pp. 55–64.
"A Guide for Returning Home." *Volume V*, pp. 75–79.

Tools & Techniques 3: Experience Diagram

"Adjusting to My Returned AFSer." *Volume I*, pp. 62–70.

Tools & Techniques 8: Crises as Productive Learning Experiences

See above, Recommendation 2: The Value of Crises in Learning.

Tools & Techniques 9: Specific Skills as Outcomes of an AFS Experience

See above, Recommendation 5: The Development of Skills.

Tools & Techniques 11: Provision of Information on "Impact"

"Helping Returnees Recognize Impact." *Volume V*, pp. 68–74.
"Workshop on Educational and Career Opportunities." *Volume V*, pp. 80–90.
"Benefitting from the Exchange Experience." *Volume V*, pp. 94–95.

[1] *Citations under "The Timing of Orientation Events" are those specifically recommended for use while participants are still in the host country.*

Resource V-B — Helping Returnees Recognize Impact

Editor's Introduction: The final item in the "Tools and Techniques" section of the "Statement of Recommendations Regarding AFS Program Quality" reads: "AFS participants should be given information regarding the personal impact of an intercultural experience; such information could be drawn from the AFS Impact Study and similar research. Having this information might better enable participants to focus their attention on certain aspects of their own personal growth and development." The following activity was developed by the AFS Research Department as a way of attaining this goal.

PERSONAL GROWTH FROM AN INTERCULTURAL HOMESTAY

Objectives:

- To assist recently returned AFS students to become more fully aware of the kinds of learning and personal growth that they have undergone as a consequence of their intercultural homestay experiences; and
- To focus the students' attention on ways in which this accelerated and specialized learning can be applied to their future lives.

Who & When: This activity is intended for use with AFS students two to four weeks after their return to their home country. Natural family members and close friends of the students should also be included as participants in this activity.

Materials:

- One copy of the chart "Personal Growth from an Intercultural Homestay" for each participant; a master for photocopying is included with these materials.
- One copy of the list of "Definitions of the Ten Characteristics" for each participant; a master for photocopying is included with these materials.
- Pencils and paper for each AFS student.
- Flipchart and felt-tip pens, or blackboard and chalk, for your use during the session.

Resource People: To serve as group leaders, AFS returnees who have been back in the home country for a minimum of two years; if possible, allow one resource person for every five recently returned AFS students.

Background Readings: To be read by you and all resource people:

- "Research Identifies Benefits for Youth of Intercultural Homestays Abroad," a summary of the methods and findings of the AFS Impact Study (included in the following pages).
- "The Turkish AFS Impact Study," a summary of a study carried out on Turkish AFS students to determine the impact of an intercultural homestay on their lives (included in the following pages).
- "Statement of AFS Educational Content and Learning Objectives," drafted by participants in the AFS Workshop on Intercultural Learning Content and Quality Standards (included in Section II of this manual).
- "Why an AFS Experience Accelerates Learning and the Growth of Competence," a five-page research report that provides important background information for the AFS Impact Study (available without charge from your national office or AFS's Research Department).

Time: 2 to 3 hours (including a refreshment break).

PROCEDURES:

Step 1: Introduce all participants to this orientation session. Base your introduction on the information in the "Statement of AFS Educational Content and Learning Objectives." Mention also the objectives of this session. (10 minutes)

Step 2: Distribute copies of the chart and the list of definitions. Explain in general terms how the Impact Study was carried out. Be sure that everyone understands what the chart illustrates as well as the relationship between the chart and the list of definitions. (15 minutes)

(*Note:* The chart and the list of definitions include ten of the 17 "characteristics" or "outcomes" that were investigated by the Impact Study. The seven not included in the chart and the list are those for which there were *no* statistically significant differences between the AFSers and the students who did not have an intercultural homestay.)

Step 3: Divide the recently returned AFS students into the same number of groups as you have resource people to serve as group leaders. Each group should be small—ideally, five recent returnees with each group leader. Have these groups go to private meeting areas (determined in advance by you and the group leaders). All other participants (natural family members, close friends, and others) are to remain in the central area with you. (5 minutes)

Step 4a: **Activity for Small Groups:** Each group leader should lead his or her group in a discussion of the kinds of knowledge, awareness, and skills that the returnees have gained as a result of their intercultural homestay experiences. The material from the AFS Impact Study (the previously distributed chart and list of definitions) should serve as a stimulator of ideas for this discussion. Other ideas from group members about personal learning and growth (or of negative changes apparently resulting from the AFS experience) should be welcomed.

During the second part of the discussion, the group leader should ask the returnees to reflect on ways in which their accelerated and specialized learning can be applied to their future lives. At the end of the discussion period, each group should have a list of four or five specific ways in which recent returnees can benefit in the future from their increased learning. (30-45 minutes)

(*Note:* Activities 4a and 4b occur simultaneously.)

Step 4b: **Lecture for Family Members and Friends:** You or another knowledgeable person should present an informal lecture focusing on the reasons why an intercultural homestay abroad tends to produce accelerated learning and personal growth. This lecture should be based on the paper "Why an AFS Experience Accelerates Learning and the Growth of Competence," and/or on the summary of the Impact Study entitled "Research Identifies Benefits for Youth of Intercultural Homestays Abroad." Time should be provided for questions and discussion. (30-45 minutes)

Step 5: Have the small groups return to the central area. All participants at this time should have a chance to enjoy some light refreshments. Then reconvene everyone for the final session. (20 minutes)

Step 6: A member of each small group should publicly state his or her group's list of specific ways in which the recent returnees can benefit in the future from their new learning.

As each list is stated, you should write the points on the flipchart or blackboard; use checkmarks or other notations to indicate instances in which more than one group had similar ideas. (10-20 minutes)

Step 7: Ask one or two of the older returnees (resource people) who are present to tell the group of a specific instrance in his or her life in which the knowledge, awareness, and/or skill gained from the AFS experience was useful. (You may wish to pre-arrange one or two such short talks with selected resource people.)

Ask the natural family members and close friends of the recent returnees if they already have noticed positive changes in the returnee. Allow time for two or three to respond briefly.

Ask the recent returnees if any of them have changed, or have strongly confirmed, their ideas about what course their future will take. Allow time for two or three to respond briefly. (20-25 minutes)

Step 8: End the meeting with an inspirational closing statement. For example, you might refer to the items on the flipchart or blackboard, and to the testimonials given during the general discussion, and make the point that the recent returnees have gained a tremendous advantage over non-AFSers in being prepared to cope realistically with future choices and challenges. (5 minutes)

RESEARCH IDENTIFIES BENEFITS FOR YOUTH OF INTERCULTURAL HOMESTAYS ABROAD

A major study recently completed by the Research Department of AFS International/Intercultural Programs has identified ways in which students on AFS programs learn and grow at an accelerated rate during their experience as a member of a new family in another country. AFS's "Impact Study" employed a rigorous research design and involved nearly 2,500 secondary school students.

AFS undertook this project in response to the many questions being raised by parents, volunteers, and donors concerning the value to adolescents of an intercultural homestay abroad. Previously, positive answers to such questions had been based on anecdotal evidence or hopeful idealism. AFS committed itself to this major research effort in order to determine, in an objective and scientific manner, whether participation in its programs is truly beneficial for young people.

How the Study Was Conducted

Do secondary school students who have intercultural homestays abroad develop and mature in positive ways more rapidly than similar students who have no such experience?

To address this question, the research team began in 1978 by talking at length with newly returned AFS students. In Europe, Latin America, and the United States, team members asked some 70 students to explain how their experiences abroad had affected their values, knowledge, awareness, skills, and other personal characteristics. The views of these students then were confirmed by 800 additional newly returned AFS students from around the world who were contacted by mail. By directly contacting so many students, the researchers were endeavoring to insure that their own biases and expectations would not be reflected in the eventual outcome of the project. Using the information supplied by the students, the research team identified 17 personal characteristics that were believed to improve markedly as a result of an intercultural homestay.

A questionnaire employing a sophisticated self-rating technique was then developed to measure these 17 personal characteristics, and was successfully pilot-tested with nearly 300 students from a variety of cultural backgrounds. Then, early in 1981, the questionnaire was mailed to thousands of students who had applied to participate in the Year and Short Programs offered by AFS. The ratings obtained by this "pre-test" indicated how the students evaluated themselves prior to going abroad for an AFS homestay.

Most of the applicants who completed the pre-test questionnaire subsequently went on an AFS exchange. Others, however, did not participate for a variety of reasons; these non-participants formed a "comparison group." The self-ratings by the comparison group students on the pre-test were highly similar to the ratings of the applicants who later participated in an AFS program.

About four months after the AFS students returned from their homestay abroad, they were asked to complete the same questionnaire a second time. The students in the comparison group also were asked at this time to complete the questionnaire again. The ratings obtained by this "post-test" indicated how the students evaluated themselves after the passage of 11 to 22 months.

What the Findings Showed

By giving the same self-rating questionnaire to these two groups of students at two different times—*before* and *after* some of them had participated in an AFS program—the researchers were able to measure the amount of change that had occurred in each of the 17 personal characteristics, and to compare the average changes of the AFS students with those of the non-AFS students. The data showed that, with respect to ten of the characteristics, *the AFS students experienced a significantly greater amount of positive change than did those students who had not had an AFS experience.* (The differences between the average scores of the two groups on the other seven personal characteristics were negligible.)

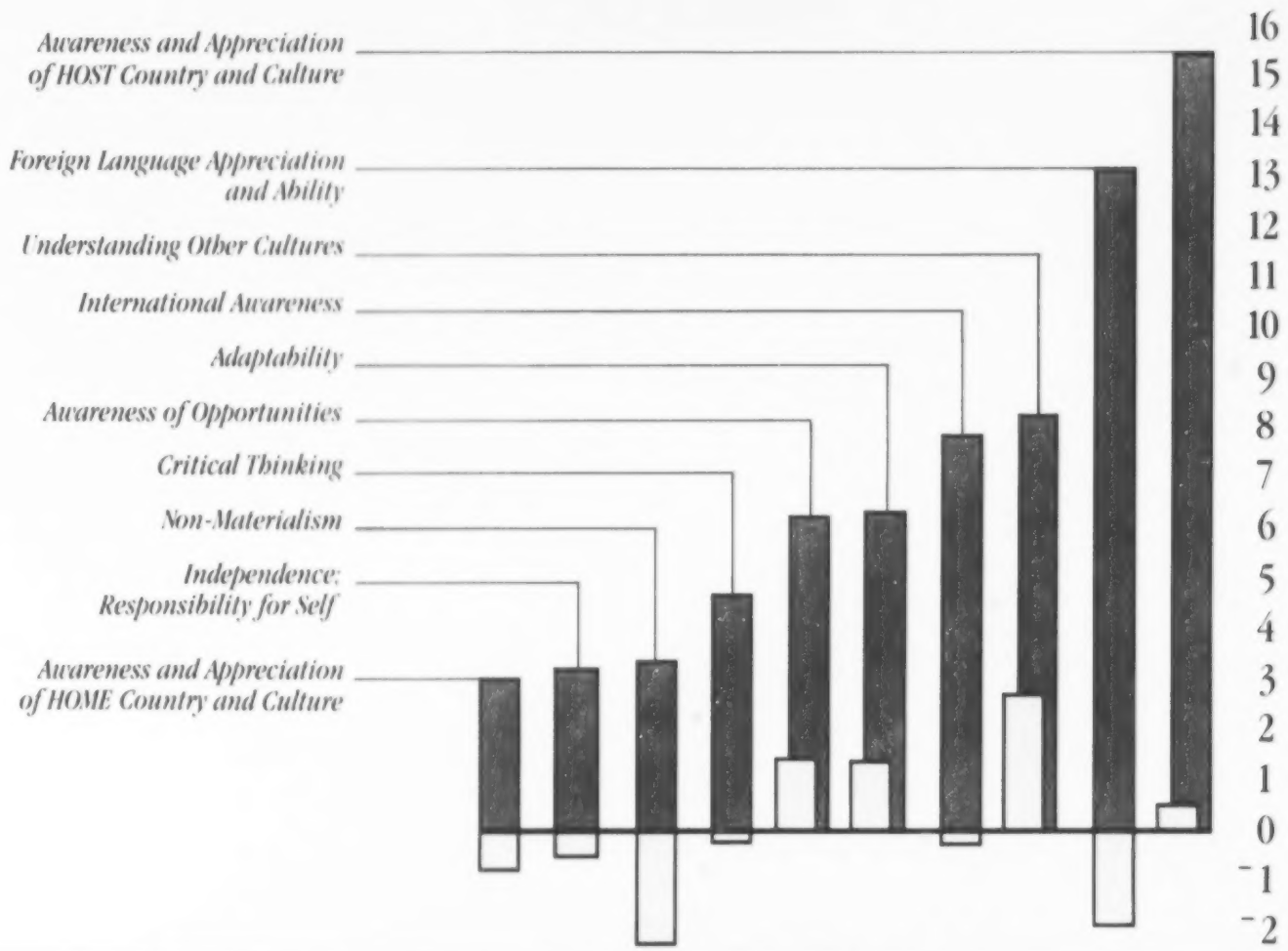
These findings are illustrated by the chart on the following page, where the dark gray bars indicate the average change of the AFSers and the light gray bars show the average change—sometimes in the negative direction—of the students in the comparison group. In other words, this chart illustrates the extent to which adolescents change due to the normal experiences of growing up in their native country, and the extent to which AFS students change due to the challenge of an intercultural homestay in another country. *In these research findings we have clear evidence that living with a new family in another country enables secondary school students to learn and grow to an extent well beyond what could be expected due to normal maturation over the same period of time.*

(*Further information about the chart for discussion leaders:* The ten pairs of bars illustrate the findings with respect to the ten statistically significant "outcomes" or "characteristics." The bars indicate the average increase or decrease in the designated outcomes, as measured on a 100-point scale. Note that the bars do *not* indicate percentages. For example, the second set of bars (concerning foreign language appreciation) shows that AFSers increased an average of 13.1 points from pre-test to post-test; similar students with no travel-abroad experience decreased an average of 1.9 points from pre-test to post-test. Students were from the U.S.A. The homestays of the AFS students were in some 50 other nations during 1981-82.)

PERSONAL GROWTH FROM AN INTERCULTURAL HOMESTAY

This chart shows the pre-test to post-test change scores in all categories in which the difference between the following two groups was statistically significant.

- AFS Year and Short Program Students
- Students Who Had No Intercultural Homestay



DEFINITIONS OF THE TEN CHARACTERISTICS[1]

AWARENESS AND APPRECIATION OF HOST COUNTRY AND CULTURE: Considerable knowledge of the people and culture of my host country, and an understanding of that country's role in world affairs.

FOREIGN LANGUAGE APPRECIATION AND ABILITY: Ability to communicate with people in a second language and thus to take advantage of opportunities and alternatives resulting from bilinguilism.

UNDERSTANDING OTHER CULTURES: Interest in learning about other peoples and cultures; ability to accept and to appreciate their differences.

INTERNATIONAL AWARENESS: An understanding that the world is one community; a capacity to empathize with people in other countries; an appreciation of the common needs and concerns of people of different cultures.

ADAPTABILITY: Ability to deal flexibly with and adjust to new people, places, and situations; willingness to change behavior patterns and opinions when influenced by others.

AWARENESS OF OPPORTUNITIES: Recognition that a wide range of opportunities is open to me; motivation to respond positively to these opportunities.

CRITICAL THINKING: An inclination to be discriminating and skeptical of stereotypes; a tendency *not* to accept things as they appear on the surface.

NON-MATERIALISM: Ability *not* to place high value on material things; concern for spiritual fulfillment.[2]

INDEPENDENCE; RESPONSIBILITY FOR SELF: Ability to exercise self-control and to be self-directed; capacity to avoid being a conformist and to resist peer pressure.

AWARENESS AND APPRECIATION OF HOME COUNTRY AND CULTURE: An understanding of the positive and negative aspects of my native country, and of its role in world affairs.

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[1] These definitions were composed by the 70 recently returned AFS students who were contacted by the Impact Study research team during meetings in Europe, Latin America, and the United States.

[2] Another definition of non-materialism used within AFS circles is "the tendency to define one's worth and goals in terms of ideals instead of possessions."

THE TURKISH AFS IMPACT STUDY

Cigdem Kagitcibasi, a professor at Bogazici University in Istanbul, carried out an extensive study of the effects of an intercultural homestay on Turkish students who participated in an AFS Year Program in the United States during the mid-1970s. Some 200 subjects (AFS students) and 200 controls (similar students who did not participate in an AFS experience) were studied over two program years using a pre-test/post-test questionnaire.

When the AFS students were compared with the students in the control group, Kagitcibasi found that the AFSers were more likely, over the period of the year, to (1) increase in worldmindedness, (2) increase in self-reliance, (3) decrease in authoritarianism, and (4) decrease in the extent to which they based their outlook on their religious beliefs.

Increase in Worldmindedness: Since the AFS students felt accepted by their hosts, they had less of a need to cling to their own national identity during and after their homestay. Furthermore, they tended to accept others who were different from themselves more readily. These tendencies led to a more internationalist outlook, undermining the significance for the AFSers of national boundaries and cultural differences.

Increase in Self-Reliance: The AFS returnees were more self-reliant than before they left Turkey, and more self-reliant than the students in the control group, in the sense that they were more likely to accept responsibility for what happened to them and were less fatalistic. Kagitcibasi believes that the increase in self-reliance occurred because, while they were in the host country, the AFSers could not depend on others the way they were used to doing in Turkey.

Decrease in Authoritarianism: Authoritarianism refers to a generally dogmatic outlook or a tendency to behave toward others in an intolerant manner. Authoritarianism also has been described as a social outlook that has no room for anything but a desperate clinging to what appears to be strong and right. Kagitcibasi believes that the decrease in authoritarianism occurs because adjustment to a different culture requires tolerance, flexibility, and open-mindedness, characteristics that do not fit with authoritarian tendencies.

Decrease in Religiosity: Religiosity indicates an outlook on life based on religious beliefs, that is, a non-scientific or non-positivistic outlook. Kagitcibasi found that religiosity is negatively affected by an intercultural homestay experience. She believes that a decrease in religiosity is to be expected in AFS returnees because it goes hand-in-hand with an increase in self-reliance and a decrease in authoritarianism.

Kagitcibasi summed up her findings as follows:

> An important general conclusion which can be drawn from the findings is that through new culture contacts serving as a secondary socialization process, changes in important and early-learned attitudes can, in fact, be produced. The greater degree of worldmindedness and the decrease in authoritarianism and religious ideology are the most significant outcomes of these cross-cultural contacts. An accepting, rewarding environment which at the same time provides a challenge for the adolescent appears to be highly conducive to the growth of competence, self-esteem, and belief in internal control. At the same time this is a foreign environment yet one which allows for the development of empathy between foreigners. Thus, it counteracts ethnocentric, authoritarian tendencies and nourishes tolerance.[3]

Kagitcibasi's follow-up studies showed that the process of readjustment following the students' return to Turkey required about one year to reach an optimum level. She also found that the AFS returnees (some of whom had been back in Turkey for one year, and some for two years) had the following characteristics, in comparison with a matched control group of university students: (1) general optimism and a tendency to expect much from life; (2) a motivation to achieve; (3) a belief in the importance of hard work for achievement; and (4) continued worldmindedness.

[3] *"Cross-National Encounters: Turkish Students in the United States."* International Journal of Intercultural Relations, *Vol. 2, No. 2 (Summer 1978), pp. 155-156.*

Editor's Introduction: Recommendation 3 from the Montreal Workshop stresses the importance of post-return orientations, which should begin "weeks before the day of return" and continue for as long as a year following the return. In other words, hosting countries as well as sending countries have responsibilities for helping participants cope with the special difficulties of returning home. The following reading is one that could be used, or adapted for use, either by a hosting country (and given to participants two or three weeks prior to their return) or by a sending country (and given to participants within the first week following their return). Re-entry: A Guide for Returning Home *was written by Roger Théoret, Nancy Adler, Daniel Kealey, and Frank Hawes, and was published by the Canadian International Development Agency (CIDA) in 1979. Pages 4-15 are reprinted here with permission. The entire publication may be ordered from the Canadian International Development Agency, 200 Promenade du Portage, Hull, Québec K1A 0G4, Canada. Version française disponsible sur demande, à la même adresse.*

RE-ENTRY: A GUIDE FOR RETURNING HOME

Re-Entry Transition Period

Abroad	Return to Canada	Living in Canada	Feeling back home
Time			
-3 months	**0**		**x months**

Re-entry may be described as a period of transition which begins some months before actual physical return to Canada, and continues for a period after return, until one at last feels at home again.

The period of transition varies with different people, depending on factors such as personality, and the types of experiences encountered while abroad. Some men and women returning to Canada report that the transition period presents few difficulties for themselves and their families. The majority, however, tend to find the experience more difficult than expected.

On the following pages, some typical experiences of Canadians returning to Canada are reported. These experiences come from Canadians taking part in debriefing sessions at CIDA. Read through them and give them some thought. Based on their reports, we have identified some typical styles for coping with re-entry, and this information may be of use to you in the coming months.

The Early Stages

Many people have noted that psychological re-entry begins at least three months before returning home. The expatriate begins to shift his focus away from the daily life, challenges, problems and adventures of the overseas country towards the home country and the trip home. He is often preoccupied with activities such as

- completing projects rather than beginning new, innovative activities;
- contacting prior and potential employers;

- arranging to have access to a home and car when back in Canada; this may mean arranging to have a home reopened and cleaned, having renters move out, beginning the search for a new home, or making arrangements to stay in a hotel or with relatives;
- preparing exit visas, customs forms, and shipping arrangements;
- making return travel arrangements and packing;
- beginning to reflect on the time spent abroad;
- saying good-bye; and
- beginning to feel a sense of loss for the friends and good experiences shared in the foreign country and shortly to be left behind.

Physical Re-entry

At last, whether desired or not, the return home takes place. Months of preparation are finally over. The actual move can be a letdown after long preparation. Sometimes the unexpected occurs. When going overseas, almost everyone expects "culture shock," the phenomenon of experiencing a strange and different culture. But rarely does one expect to be shocked by one's own culture. A Canadian would not expect to be shocked by snow! Yet, as one Canadian woman put it:

> "To move from the Caribbean to a Canadian winter is shocking . . . it is just plain shocking."

We do not realize that we have changed during the time spent abroad. It is not surprising that we can forget Canadian winters in the sunny Caribbean, but changes are often more profound. As a returnee from South America said:

> "I feel more independent, more confident that I can meet any challenge and succeed . . . well, at least survive . . . . I always depended on others a lot more in the past."

Re-entry Stress

Changes, whether good or bad, can cause stress. Researchers studying life changes have found that any change in a person's life can be stressful. Moreover, it is the extent of the change that causes stress rather than the direction of the change. Getting a promotion can be as stressful as losing one's job. It is also known that stress has a marked negative impact on one's health, such as increased fatigue, depression, or a tendency to minor illnesses.

From studying the re-entry process, researchers have identified three aspect of change which cause stress:

1. the magnitude of changes;
2. the unexpected nature of changes;
3. the confrontation with a changed self.

1. The magnitude of changes—Generally, a change from a developing country back to Canada is relatively great. One must readapt to a different life style, food, work habits, climate, schools, friends, and so on. The Canada we once knew so well may suddenly appear strange to us. Or, it may seem familiar yet we do not feel quite comfortable in it. The reaction seems surprising and unexpected. As a Canadian man returning from five years in Africa reported:

> "Those damn big American cars looked so strange! And although it was supposedly rush-hour, I couldn't figure out where all the people were. The city seemed so empty. I felt I was in some kind of cinematic joke, a scene from *American Graffiti.*"

2. The unexpected nature of the changes—When going abroad, most people expect surprises. But when returning home, they assume that because they have lived there before, because it is home, there will be no surprises. People do not realize that they have changed, and they expect even less that in their absence home too has changed. Friends have married, had babies, or moved away. The job market has changed radically, inflation has struck everywhere, and so on.

Research has shown that unexpected changes are much harder to cope with than expected changes. The more unexpected the change, the more stress it can cause.

3. The confrontation with a changed self—"Identity shock" refers to the experience of a person seeing himself or herself in a new way for the first time. Living in a foreign culture, men and women change almost imperceptively. New behaviors, attitudes, beliefs, and values are slowly incorporated into the personality. New life styles develop, often centred on deeper or more extensive social relationships. One may get used to an excellent cook or a full-time babysitter. . . . One expects holidays in exotic places. A Canadian couple put it this way:

> "We are now living in a basement flat with our two kids. Our bathroom in Bamako was bigger than our present living room. It's a real comedown, let me tell you."

A young mother said this:

> "In Africa we had no phone. Our friends would drop over unexpectedly and we'd have honest heart-to-heart talks. I miss that, somehow it isn't the same here."

A mother of two children, arriving from two years in Asia, became aware that she and her husband had changed, but that their friends had not changed in the time they spent abroad:

> "Now we don't feel as comfortable with them. It's awkward. They're so boring now. Over there we had friends of all nationalities. Our friends in Ottawa are—well—English Canadian civil servants . . . ."

Confrontation with a changed self is particularly difficult for young people. Two years of life spent abroad has less impact on the adult than on the young growing person. In the adolescent, group identity is critical. The returning adolescent is unfamiliar with the latest popular songs, dances, and style of dress. The young person may well feel an outsider to the group, and this may have a negative impact on a sense of personal identity.

Typical Re-entry Styles

How do most people cope with re-entry? Three typical behavior patterns have been identified:

1. alienation;
2. reversion;
3. integration.

1. Alienation—The alienated returnee tends to be very negative about Canada and Canadian culture. He or she tends to reject the Canadian life style:

> "People in this country are too materialistic . . . ; so many people around the world are starving . . . ; people here are so wasteful."

The foreign country is often placed in high regard:

> "In Latin America, they really know how to respect the family."

These people often withdraw from Canadian society; they may actively seek further postings overseas to escape Canada. They seem unable to readapt to Canadian life; they feel "stuck."

2. Reversion—The returnee who immediately reverts to a prior life style tends to be unduly positive about Canada. This man or woman discards any changes that occurred while abroad, quickly readapts to Canada, and does not become stuck or withdrawn like the alienated type:

> "It's as if I had never been away. I have all the same friends, and we still have season tickets for the football and hockey games . . . and work is work, just like it always was."

Unfortunately, this individual may be denying important personal changes that occurred abroad.

3. Integration—The returnee tries to use the stress and changes of the re-entry period in order to learn. This person neither completely accepts nor completely rejects Canadian life styles. He or she tries to synthesize or integrate changes that have occurred while abroad and to develop a new identity and life style in accordance with the changed self.

What Can I Do?

Of course, the above descriptions of typical re-entry behavior are generalizations. No individual will necessarily react as described. There may be elements of all three types of reaction in a given person. Some people may not even experience re-entry stress.

Nevertheless, the majority of Canadians do react in one way or another to re-entry and their health or comfort may be affected. What can you do to prepare for and cope with re-entry? We recommend four steps:

1. awareness of expectations;
2. awareness of changes;
3. confirmation;
4. integration.

1. Awareness of expectations—Research has shown us that the unexpected is stressful. Prior to re-entry, the sojourner does have expectations, but many of these expectations may be relatively unconscious. For example, subconsciously you may expect that things will be pretty much as they were two or three years ago when you went abroad. Or, you may remember Canada as a land of milk and honey, where everything works efficiently and food is delicious. The truth is, our memories are often highly selective, and sometimes quite inaccurate.

The first step is to become conscious of your expectations. What will the house look like after two years? What will you do in your leisure time? What will the office be like? At this point it matters little whether the expectations are accurate, only *what* they are.

The second step is to become conscious of what others expect from you. What will friends, colleagues, employers, and family expect from you? Will friends be interested in hearing your story? (Based on typical experiences, the chances are they won't be interested in your story; people are often unprepared to hear long stories of faraway places that mean nothing to them.)

By becoming aware of your own expectations and the expectations of others, you can help make the return to Canada a more pleasant experience.

2. Awareness of changes—On returning home to Canada, you will likely find that changes are inevitable. Be aware that you are going through a period of change, and that change is inherently stressful. You may find you

are unduly tired, get depressed easily, or contract minor illnesses. These are often the normal symptoms of stress and should not cause excessive discomfort.

You may not necessarily experience the symptoms of stress. Nevertheless, it is most likely that you will have to face up to some kind of change in yourself, in your environment, or in both. Try to be aware of the changes rather than avoiding them. Pay greater attention to persons and things around you and to your own reactions. Often this helps facilitate the acceptance of changes and provides the basis for integrating these changes into your life style.

3. Confirmation implies learning to value one's overseas experience. One way of confirming your experience is to share it with those who are truly interested. It is sometimes helpful to find someone who is interested in hearing your story. Returnees often comment that the best listeners are those who have been overseas themselves.

Professionally, confirmation comes from identifying and applying new skills you have learned while abroad. You may be unaware of new technological changes while overseas. Here you will have to catch up. While sojourners are often behind in awareness of technical changes, they frequently have developed skills in human relations as a result of their overseas experience. You may feel an increased tolerance for ambiguity or frustration, an improved capacity to work with many different people, an increased ability to view issues from original perspectives, and so on.

By identifying and applying new skills, the returnee confirms his overseas experience and applies it to new life styles and work styles.

4. Integration implies the ability to identify new options, to make decisions based on one's values, and to act on the decisions. You need to plan a life style that fits your personal values, attitudes, beliefs, skills, and needs.

It means long term change. In the months following your return to Canada, you will perhaps become aware of changed needs and values. Whether professionally or personally, you need to develop a style which allows for expression of the changes which have occurred.

GOOD LUCK!

Resource V-D

A Workshop on Educational and Career Opportunities

Editor's Introduction: Proponents of international student exchange often claim that such an experience often helps young people find satisfying careers in one of the many international fields. But seldom is anything done specifically to introduce exchange returnees to that portion of the world of education and work that has a distinctly international flavor. The Exchange Network of Northern California is a notable exception, however; in October 1984, this Network presented a major workshop, "Continuing the Journey," during which they introduced returnees to employment opportunities and career paths in fields with an international emphasis such as trade, banking, law, human development, environmental studies, travel, health, education, government, and technology. "Continuing the Journey" was designed and implemented by Shelly Lieberman, Director of Educational Outreach for the company that produced the film "Going International," and Carol Jensen, Director of the Exchange Network of Northern California. Shelly Lieberman authored the workshop preparation guidelines that appear below. It is important for potential users of these guidelines to note that a successful workshop such as "Continuing the Journey" requires extensive planning and coordination efforts beginning three or four months prior to the actual day-long event. Furthermore, this model is not a substitute for workshops dealing with reverse cultural shock, but rather an additional tool for bringing continued relevance to the intercultural experience of former exchange participants.

CONTINUING THE JOURNEY

Objectives:

- To increase returnees' appreciation of the lifelong influence and significance of the exchange experience;
- To help returnees assess the skills and knowledge acquired from their experience abroad, and determine how these may contribute to future educational pursuits and career choices;
- To provide returnees with an inspiring yet realistic spectrum of international career and educational opportunities;
- To raise returnees' awareness of the innumerable resources and networks that are available to people with international interests and career goals.

Who & When: This workshop (in any of the formats discussed below) may be used with returnees from secondary school, university, or adult exchange programs; it is best, however, to offer separate workshops for these three groups. Any workshop of this type should be held within a few months after the exchange program participants have returned home.

Group Size: Because of the extensive preparations involved in preparing for this workshop, it is desirable to present it to a large group. But the size of the group should be limited to a maximum of 150 returnees.

Limitations:

- Presenting this workshop requires an enormous amount of pre-program planning and coordination; this work begins at least three months prior to the event. Unless adequate volunteer and/or staff support is available, this workshop should not be attempted.
- This workshop is heavily dependent upon knowledgeable resource people who will serve as panelists and speakers. Unless people with a wide range of international careers (who also are good speakers) are available, this workshop should not be attempted.

Materials:

- Folders with pockets, including notepaper and pen or pencil, for each participant.
- Name tags.

- Food and beverages for the morning and afternoon breaks, the mid-day luncheon, and the late afternoon reception.
- Utensils, plates, cups, and other items as needed for the type of food to be served.
- Flipcharts and felt-tip pens, or blackboards and chalk, for panelists and speakers.
- Audiovisual equipment if requested by panelists or speakers.
- Display tables for publications or other materials contributed by outside organizations, and for registration.

Multiple Copies:

- Publicity flyer with tear-off registration form.
- Panelist confirmation letter.
- Panelist fact sheet.
- Participant confirmation letter.
- Participant list.
- Resource list (people, organizations, materials).
- Program schedule.
- Workshop evaluation form.

Time: Minimum of one full day. If sufficient human and material resources are available, a workshop of two or three days could be held. The advantages of a workshop spanning several days is that the topics presented can be covered in much more depth than is the case with a one-day program, which tends to be more of an overview.

SAMPLE FORMAT FOR A TYPICAL ONE-DAY WORKSHOP

In the case of the following format, it is assumed that all participants will be gathered in one large room for all presentations. The speakers and panels will change according to the subject areas to be discussed.

9:00 - 10:00	Registration and viewing of resource display
10:00 - 10:20	Welcome and program overview
10:20 - 11:10	Guest Speaker: "Preparing for Work in the International Sphere: The Role of Higher Education"
11:10 - 11:40	Morning break
11:40 - 12:30	Panel: "Careers in International Business"
12:30 - 1:30	Lunch
1:30 - 2:20	Panel: "Careers in International Travel"
2:20 - 3:10	Panel: "Careers in International Education"
3:10 - 3:40	Afternoon break
3:40 - 4:30	Panel: "Careers in Diplomacy and International Civil Service"
4:30 - 5:00	Final activity and closing remarks
5:00 - 6:00	Informal reception for participants and panelists

Advantages of this format: Having all participants listen to all presentations exposes them to international fields in which they may not have had an interest. Also, this format requires less careful pre-planning and is less chaotic when implemented than either of the two alternative formats below.

Disadvantages of this format: Having all participants in one large room for all presentations can be tiresome. Since panels are sequential (instead of concurrent), less time is available for each one. Furthermore, if the audience is large, questions to panelists from the floor tend to be discouraged.

ALTERNATIVE ONE-DAY WORKSHOP FORMAT "A"

Following a plenary session including the welcome and program overview, and perhaps a guest speaker, a series of concurrent sessions (simultaneous panel presentations) takes place throughout the remainder of the day. When pre-registering (or registering on the day of the conference), participants enroll for specific concurrent sessions according to their areas of interest. If desirable, the number of participants in any given concurrent session can be limited.

Advantages of this format: Panels covering more topic areas can be held, and each panel may be able to cover its topic area in more depth. Questions to panelists are encouraged due to the small size of each concurrent session.

Disadvantages of this format: A facility with many smaller rooms as well as one large room is required. Much more careful pre-planning is required because the publicity flyer needs to provide an accurate description of each concurrent session so that people who pre-register can select those sessions they wish to attend. Pre-planning needs to begin a month or two earlier than in the case of the other formats described here.

ALTERNATIVE ONE-DAY WORKSHOP FORMAT "B"

The morning plenary session includes the welcome, perhaps a guest speaker, and then a summary of the main themes that will be covered in all of the concurrent sessions. On the basis of these overviews, participants select the concurrent sessions that they will attend for the remainder of the day. There is no enrollment at the time of registration, and no limitation on the number of participants attending any given concurrent session.

Advantages of this format: Participants should be able to get a better sense of the nature of each concurrent session than in the case of Alternative "A", in which they only had printed descriptions. Early pre-planning is not required as in the case of Alternative "A". Otherwise, the advantages are the same as in the case of Alternative "A".

Disadvantages of this format: The overviews during the morning plenary session require time that might be used more profitably. The lack of control over the number of people attending each concurrent session might lead to problems. A facility with many smaller rooms as well as one large room is required.

EXAMPLES OF EDUCATIONAL AND CAREER OPPORTUNITIES STRESSING INTERNATIONALISM

CAREER OPPORTUNITIES:

Education

International Student Advising
International School Administration
International School Teaching
Foreign Language Teaching
Study Abroad Advising
Instructing Immigrants

Travel

Travel Agency
Specialized Travel, Exchange Programs
Vacation Resorts
Tour Guiding

Government & Diplomacy

Immigration & Customs
Foreign Service
International Civil Service, United Nations
Translation

Business/Professional

International Trade & Commerce
International & Immigration Law
Human Resource Development
Media (Print & Broadcast)
International Marketing
International Banking
Hotel Administration

Health

Medical Language Interpretation
Medical Anthropology
World Health Organization

Third World Development

Education
Science & Technology
Agriculture & Natural Resources
Management
Women and Development

EDUCATIONAL OPPORTUNITIES:

Volunteering/Interning

Workcamps
Archaeological Projects
Architectural Restorations
International Camp Counselling
Farming/Business Internships

Academic Programs

Foreign Languages
Area Studies/Geography
Anthropology
Political Science
International Relations
International Business
Cross-Cultural Psychology
Cross-Cultural Communication

The Exchange Network of Northern California Invites you to:

CONTINUING THE JOURNEY

A Workshop on International Careers and Educational Opportunities for High School and College International Youth Exchange Returnees

EXPLORE!

Careers with an international emphasis in fields such as Trade, Banking, Law, Human Development, Environmental Studies, Travel, Health, Education, Government & Diplomacy and Technology. Panelists who are experts in their field will talk about the kind of career preparation you need, employment opportunities, and give you a chance to ask questions.

DISCOVER!

How you can continue your oversees experience at home and make it a growing and dynamic part of your life. Consult with returnees working in international careers, get your hands on important resource materials, familiarize yourself with other exchange programs, learn about colleges having international curricula, and opportunities in volunteering and interning.

INVEST YOURSELF!

In your future. The journey hasn't ended. In fact, it's just beginning. Won't you join us?

Saturday, October 27, 1984

9:30 am. until 3:30 pm.

WORLD AFFAIRS CENTER

312 Sutter Street, 2nd floor, San Francisco

To register return this form with **$6.00** by October 5, 1984 to THE EXCHANGE NETWORK OF NORTHERN CALIFORNIA, 312 Sutter Street, #610, San Francisco, CA 94108 *Limited Enrollment*. Bring a brown bag lunch.

For more information, telephone the Exchange Network at (415) 956-4074

(Cut here)

Name _____ Age _____ High School Interim College (Circle)

Street Address, City and Zip _____ Telephone _____

Name of Exchange Program Organization _____ Program Duration _____ Country _____

PLEASE CHECK NO MORE THAN 5 AREAS OF PARTICULAR INTEREST:

Careers			*International Education*	
☐ Education	☐ Law	☐ Health	☐ Schools	☐ Interning
☐ Government & Diplomacy	☐ Third World Development	☐ Science & Technology	☐ Working Abroad	☐ Exchange Programs
☐ Business	☐ Travel	☐ Other	☐ Volunteering	☐ Other

This one-page publicity flyer was developed and distributed in large numbers in order to announce "Continuing the Journey," the workshop on which Resource V-D is based. Note especially the tear-off registration form at the bottom that includes not only room for the registrant's name, address, and telephone number, but also an area for him or her to indicate five major personal interests.

PLANNING A TYPICAL ONE-DAY WORKSHOP

A workshop of this type requires a great deal of planning and coordination during several months prior to the actual event; comparatively little work is required on the day of the workshop itself. The planning and coordination effort is the responsibility of one workshop coordinator and ten committees, the chairpersons of which report to the workshop coordinator. On the following pages, two kinds of information are presented regarding the planning and coordination of the workshop: First, the responsibilities of each of the ten committees and of the workshop coordinator are described. Second, the major tasks that must be accomplished are arranged on a time-line in order to demonstrate the sequence in which they should occur.

Registration Committee

The members of the Registration Committee . . .

- work with the workshop coordinator to prepare a publicity flyer with a tear-off registration form.
- compile a mailing list of potential workshop participants.
- mail the publicity flyer to potential participants at least two months prior to the date of the workshop (or even earlier if mail service is slow or unreliable).
- receive mailed registrations, tabulate them according to whatever categories may be useful, and create a participant list; prepare this list for duplication and distribution to all workshop participants.
- mail participant confirmation letters as soon as registrations are received.

Panelist Selection Committee

The members of the Panelist Selection Committee . . .

- work with the workshop coordinator to determine the subject areas to be covered during the workshop.
- work with the workshop coordinator to draw up lists of potential panelists for each of the subject areas to be covered. (Note that these lists should be longer than the number of panelists needed in order to prepare for people who cannot attend and for those who are forced to cancel after accepting.)
- contact potential panelists to invite them to participate.
- monitor acceptances by those invited to be panelists, and arrange panel groups as appropriate.
- mail panelist confirmation letters, plus other materials as appropriate, to those who have accepted invitations. (Note that each panelist should be informed well in advance of the time and place to appear, and the nature of the panel to which he or she has been assigned.)
- work with workshop coordinator to develop final program schedule for duplication and distribution to all workshop participants and panelists.
- make arrangements, as necessary, for panelists who will need to stay overnight in order to be able to participate.
- appoint a moderator for each panel session in order to insure that time limitations are observed and discussion is kept related to the subject area.
- prepare a panelist fact sheet (including names of all panelists, their organizations and addresses, their areas of expertise, and so forth) for duplication and distribution to all workshop participants.
- hold a meeting of all panelists (perhaps over breakfast on the morning of the workshop) in order to answer questions and clarify objectives.

- carry out similar tasks with respect to individuals who may be invited to deliver keynote addresses or serve in other special roles during the workshop.

Information and Resource Display Committee

The members of the Information and Resource Display Committee . . .

- contact a wide range of appropriate organizations that may wish to make free brochures or other handouts available to workshop participants.
- monitor receipt of all brochures and handouts, and decide if any of the received materials are not appropriate for distribution for any reason.
- collect other printed resources that may be appropriate for use as on-site reference materials on the day of the workshop.
- arrange for the attractive display of all information and resources.
- arrange for the return of materials or printed resources as appropriate.

Resource List Committee

The members of the Resource List Committee . . .

- contact a wide range of knowledgeable individuals in an attempt to locate information about resources (people, organizations, materials, and so forth) that are likely to be of interest to workshop participants.
- compile a list of resources that includes all information that a participant would need in order to contact or obtain each resource, and prepare this list for duplication and distribution to all workshop participants.

Activity and Evaluation Committee

The members of the Activity and Evaluation Committee . . .

- conceive and plan some kind of special activity (such as raffle, folk dancing, film presentation, or song festival) to occur near the end of the workshop.
- take responsibility for presenting the special activity during the workshop.
- work with the workshop coordinator to design the workshop evaluation form, and prepare this form for duplication and distribution to all workshop participants.
- collect the evaluation forms from participants at the end of the workshop.
- tabulate the results of the evaluation and make these available to the workshop coordinator and others as appropriate.

Program Packet Committee

The members of the Program Packet Committee . . .

- gather materials for the program packet from other committees.
- obtain, or arrange to have specially produced, a suitable packet or folder in which to collect and distribute the various materials to each participant and panelist.
- collate all the materials into the individual packets or folders.

- obtain and prepare all name tags and attach them to the fronts of the program packets.
- add special items to individual packets (such as those for panelists) as appropriate.

Food and Refreshment Committee

The members of the Food and Refreshment Committee . . .

- plan an appropriate menu for each occasion during the workshop when participants and panelists will eat and/or drink.
- purchase or otherwise acquire (such as through donation) the appropriate type and quantity of food, beverages, utensils, and other necessary items.
- take charge of preparing and serving all food and beverages at the appropriate times, and of cleaning up the preparation and serving areas.

Workshop Aides Committee

The members of the Workshop Aides Committee . . .

- work with members of the Panelist Selection Committee to determine whether any panelists require special equipment (such as audio-visual machines) with which to make their presentations.
- purchase, rent, or otherwise acquire (such as through donation or borrowing) whatever items of equipment may be required by panelists.
- take whatever steps are necessary to insure that all equipment appears in the correct location at the appropriate time during the workshop.
- provide individuals to operate the equipment, if necessary in any case.
- obtain any additional equipment (such as cameras, tape recorders, or video recorders) that might be desirable to make a permanent record of workshop activities, and operate this equipment on the day of the workshop.
- be on call throughout the workshop to deal with incoming phone calls or other messages, or with emergency situations that may arise.
- collect and safely store all equipment immediately following the workshop, and arrange for its return to those from whom it was rented or borrowed.

Registration Table Committee

The members of the Registration Table Committee . . .

- set up a registration table at an appropriate location on the day of the workshop, and staff this table throughout the first half of the workshop.
- distribute program packets to participants and panelists as they arrive.
- register individuals who arrive without being pre-registered, and assemble program packets and prepare name tags for them.
- collect and distribute other appropriate materials at the registration table, such as maps of the workshop site and the surrounding area.
- make signs, if necessary, to help participants and panelists find facilities such as restrooms, telephones, meeting rooms, refreshment areas, and so forth.

Clean-Up Committee

The members of the Clean-Up Committee . . .

- take care of maintaining the workshop site in a reasonably tidy state throughout the day of the workshop.
- clean up the workshop site at the end of the workshop. (Note that the members of the Food and Refreshment Committee should be responsible for cleaning up the food preparation and serving areas.)

Workshop Coordinator

The individual who serves as the workshop coordinator . . .

- works with committee chairpersons to plan the workshop format and schedule.
- reserves the facility in which the workshop will be held, and makes all other appropriate arrangements with respect to this facility.
- maintains control of all budgetry and financial affairs.
- appoints special assistants or additional committees as necessary.
- oversees and coordinates the work of all committees and special assistants, taking care that preparatory tasks are completed on time according to a planning timeline developed in advance with the committee chairpersons.
- writes "thank you" letters to panelists, volunteers, and others as appropriate.

Sample Planning Timeline for a Typical One-Day Workshop

Planning a large workshop requires a minimum of three months, and may require even more time if mail service is slow or unreliable or if an appropriate facility in which to hold the workshop must be reserved many months in advance. The following sample timeline indicates major tasks that should be undertaken beginning 11 weeks prior to the workshop and continuing two weeks afterwards. Any committee or other group that intends to present a workshop on educational and career opportunities should begin by developing a timeline similar to this one, but uniquely suitable in terms of the workshop format they have chosen, their own schedules, and the conditions that exist in their area.

Countdown by Weeks:	Major Task to Be Completed or Deadline to Be Met
-11	Organizers hold general meeting to begin planning; important tasks include defining the potential audience, appointing committee chairpersons, developing the planning timeline.
-11	Workshop coordinator and committee chairpersons draft preliminary format and schedule for workshop.
-10	Registration Committee designs publicity flyer and compiles mailing list of potential participants.
-10	Panelist Selection Committee draws up lists of potential panelists and determines how each panelist will be contacted.
-10	Workshop Coordinator reserves a facility for workshop.
-9	Registration Committee has registration flyer duplicated and prepares envelopes for mailing of the flyers.
-9	Panelist Selection Committee begins contacting potential panelists.

-9	Information and Resource Display Committee begins work.
-9	Resource List Committee begins work.
-8	Registration Committee mails or otherwise distributes flyers, prepares to mail out participant confirmation letters as registrations are received.
-8	Panelist Selection Committee prepares to mail out panelist confirmation letters as panelists' acceptances are received.
-7	Activity and Evaluation Committee begins work.
-7	Food and Refreshment Committee begins work.
-7	Workshop Aides Committee begins work.
-6	Workshop coordinator holds general meeting of all committee chairpersons to determine progress, identify and deal with problems, and begin developing final program schedule.
-5	Deadline for panelists and other speakers to accept invitations.
-4	Panelist Selection Committee and workshop coordinator develop final program schedule and prepare it for duplication; a copy of this schedule is distributed to each panelist immediately.
-4	Program Packet Committee begins work.
-3	Workshop coordinator initiates press coverage, if desired.
-3	Workshop coordinator holds general meeting of all committee chairpersons to determine progress, identify and deal with problems, and review tasks for the day of the workshop.
-2	Registration Table Committee begins work.
-2	Clean-Up Committee begins work.
-2	Panelist Selection Committee prepares panelist fact sheet for duplication and distribution to all workshop participants.
-2	Registration Committee prepares participant list for duplication and distribution to all workshop participants.
-2	Resource List Committee prepares resource list for duplication and distribution to all workshop participants.
-2	Activity and Evaluation Committee prepares workshop evaluation form for duplication and distribution to all workshop participants.
-1	Program Packet Committee gathers all materials (panelist fact sheets, participant lists, resource lists, program schedules, workshop evaluation forms, and others as appropriate) and completes preparation of program packets and name tags.
-1	Activity and Evaluation Committee completes all preparations for the special activity to be held near the end of the workshop.
-1	Information and Resource Display Committee completes all preparations.
-1	Workshop Aides Committee completes all preparations.
-1	Food and Refreshment Committee completes all preparations.
-1	Workshop coordinator holds general meeting of all committee chairpersons to go over final preparations for the workshop.
0	Just before workshop: Registration Table Committee completes preparations; Panelist Selection Committee meets with all panelists.

0	During workshop: Food and Refreshment Committee, Workshop Aides Committee, Registration Table Committee, Activity and Evaluation Committee, and Clean-Up Committee carry out assigned tasks.
0	Just after workshop: Clean-Up Committee, Food and Refreshment Committee, and Workshop Aides Committee carry out assigned tasks.
+1	Workshop coordinator prepares and mails "thank you" letters to panelists, committee members, and other volunteers.
+1	Information and Resource Display Committee, and Workshop Aides Committee, return borrowed or rented machines and materials.
+1	Activity and Evaluation Committee tabulates responses on workshop evaluation forms, reports findings to workshop coordinator.
+1	Workshop coordinator holds general meeting of all committee chairpersons and other key volunteers to consider the evaluation findings, critique the event, and consider ideas for improvement should a similar event be held in the future.
+2	Workshop coordinator completes payment of all bills and honoraria and closes the financial records of the workshop.

VI Suggestions

A. Preparing to Describe Your Home Community

B. Motivating Host Country Volunteers

C. Investigating a Community in the Host Country

D. Benefitting from the Exchange Experience

E. Keeping a Journal

opzioni förslag vorschläge suggestions

sugerencias sugestões öneriler

Editor's Introduction: In each volume of the AFS Orientation Handbook, *the "Suggestions" section provides a collection of ideas useful in planning or running orientation sessions. The principal characteristic of these ideas is that they can be described in a few short paragraphs. In execution, however, they may require any amount of time to plan and carry out.*

The suggestions offered on the following pages relate well to the recommendations of the Montreal Workshop (reprinted in this volume as Section II, "Thinking About Orientation"). The actual relationships between the suggestions in all five *handbook volumes, and the recommendations from the Workshop, are specified in Resources III-A, IV-A, and V-A of this handbook.*

Five suggestions are presented on the following pages:

A. "Preparing to Describe Your Home Country" was offered by Alessandra Fridel, an AFS volunteer in Milan, Italy.

B. "Motivating Host Country Volunteers" is a plan contributed by Silvia de Soriano, National Director of AFS/Argentina.

C. "Investigating a Community in the Host Country" is adapted from a document entitled Ontario-France Student Exchange Program, 1982-83: Report on Lyon Orientation, *written by Lamis Dermarkar, an Egyptian-Canadian who served as a consultant to Interculture Canada (AFS/Canada).*

D. "Benefitting from the Exchange Experience" is adapted from a paper entitled Regarding North-South Exchanges: An Integrated Orientation/Reorientation Approach for Students in the Multinational Program, *by Uwe Kievelitz, former National Chairperson of AFS/Germany.*

E. "Keeping a Journal" is reprinted from the Pre-Departure unit of the AFS Student Study Guide *(1979), which is now out of print.*

VI-A: PREPARING TO DESCRIBE YOUR HOME COMMUNITY

Group: Students or other AFS participants; this activity needs to be commenced several weeks prior to their departure from their respective home communities.

Purpose: To help make participants more fully aware of their home community, and to prepare them for describing it to their hosts and others while they are abroad.

Materials: Each participant will need to have access to a camera and film, and/or to an audio-tape recorder and tapes. If any participants do not have these items, AFS volunteers or staff should arrange to borrow cameras and/or tape recorders.

Method: Participants are brought together at some central place in their home community. They have been instructed to bring, or are provided with, cameras and film, and/or audio-tape recorders and tapes. After a brief discussion in which participants are encouraged to think about the features of their home community that would be most representative of the community as well as interesting to people in their host country, the participants are sent out in small groups, pairs, or individually, with the assignment to take 10 pictures of features of their home community and/or to record 10 sounds commonly heard there. The resulting photographs and audio-tapes should be taken along by the participants when they depart for their respective host countries.

Obviously, in order for this activity to have the desired outcome in the case of the photographs, someone will have to be responsible for seeing that the film is developed in time for the participants to take the photos with them when they depart.

If time remains between receipt of the photographs and departure for the host country, a second meeting could be held to consider how to present the photos and audio-tapes to people in the host country in both formal and informal settings.

VI-B: MOTIVATING HOST COUNTRY VOLUNTEERS

Group: A group of host country volunteers, all of whom should be AFS returnees.

Purpose: To motivate volunteers to provide more activities and other "enrichment" for students or other hosted AFS participants.

Time: This is a long-term plan for motivating volunteers, and requires two full years to be fully effective.

Method: At the beginning of the first year (before or soon after the hosted students arrive), ask the returnee-volunteers to list all the activities in which they participated as AFSers while in their host countries. After these lists are completed, ask them to list all the activities they have provided for AFS participants in their local areas during the immediately preceding program year. This list usually is much shorter. The discrepancy in the size of the two lists should help to motivate the volunteers to provide more activities than they did previously. *Be sure to collect and save this second set of lists (the lists of what they had done during the immediately preceding year) before proceeding on to the next step.* Now ask the volunteers to make still another list of what they can do during the coming program year for AFS participants. Discuss these lists so that good ideas are shared among all those attending. Bring this meeting to a close by urging the volunteers to go back to their local areas and offer as many of these listed activities as possible for the AFS participants.

Between the end of the first program year and the beginning of the second program year, bring the same volunteers together again and ask them to list what they have done for AFS participants during the past year. Then bring out the saved lists (the second set referred to in the previous paragraph) and ask the volunteers to compare the lists they just made with the lists they made a year earlier. Most likely, almost everyone present will be pleasantly reminded that he or she has done more for hosted participants in the immediately preceding year than in the year previous to that. *Be sure to collect and save both of these lists before proceeding on to the next step.* Now ask the volunteers to write still another list of activities they can provide for hosted participants during the *coming* year. These lists are probably going to be *more realistic* than their previous lists of what they can do. Bring this meeting to a close by urging the volunteers to go back to their local areas and offer as many of these listed activities as possible for the AFS participants.

At the end of the second year, bring the volunteers together again and ask them to list what they have done for AFS participants during the past year. Then bring out the saved lists (both sets referred to in the previous paragraph) and ask the volunteers to compare the lists they just made with the lists made at the beginning, and at the end, of the previous program year. Point out that, over the two years, they have become both *more highly*

motivated to provide a wide range of activities for the hosted participants, and *more realistic* about what types of activities can be carried out. A combination of high motivation and practical realism often leads to very effective outcomes in any undertaking.

VI-C: INVESTIGATING A COMMUNITY IN THE HOST COUNTRY

Group: Small groups of students or other AFS participants who have recently arrived in the host country.

Location: A city, or at least a town of considerable size, in the host country. This activity cannot be conducted in isolated camp settings, and may not be feasible in suburban areas unless transportation can be arranged or public transportation is available.

Purpose: To acquaint participants with daily life in their host country so that they will not be hesitant about venturing out on their own, and to make participants more familiar with money and the prices of various goods and services in the host country.

Method: Participants are divided into five groups. Each group, with a group leader from the host country, is assigned a different task. (Tasks other than those suggested below could be substituted.)

Group "A" is told to pretend that it is going to prepare a dinner for four guests; the group has to "shop" for food with a reasonable per-guest budget in mind (the budget is assigned by the facilitator or group leader).

Group "B" is taken to the post office and asked to find out the various means of sending a message to their home country (such as aerogram, letter by air and by surface, postcard, telegram, telex or cable, and, if appropriate, telephone) and the costs of each method.

Group "C" is asked to determine the various forms of entertainment found in the city or town (such as cafes, restaurants, cinemas, theatres, discos, and unusual attractions as available) and the prices charged by these establishments.

Group "D" is taken to a large department store and is asked to "shop," taking note of the price of a wide variety of clothing, shoes, and accessories, as well as of books, records and other items of interest to people in their age group.

Group "E" is asked to examine the different means of transportation available in the city and from the city to small towns in the region (such as local bus, intercity bus, subway or metro, taxi, train, and so forth) as well as the costs of each of these to various places.

Arrangements are made for all groups to return to a central location at a specified time. At that time, one or more members of each group describe for all the other participants what has been discovered. Questions are answered and discussion follows as appropriate.

VI-D: BENEFITTING FROM THE EXCHANGE EXPERIENCE

Group: Small groups of students or other AFS participants within a few weeks following their return to the home country. Note that one large group should be subdivided into several small groups in order for this activity to proceed most satisfactorily.

Important Note: Although this is primarily a post-return activity, it begins during the pre-departure phase of orientation, then concludes during the post-return phase.

Purpose: To help the participants become more fully aware of the ways in which they have benefitted from the exchange experience abroad.

Method: Prior to the departure of the participants from their home country, arrange them in small groups of four to six people each, if possible with regard to the world region they will be going to (or hope to go to) during their sojourn abroad. For purposes of this activity, assign each of the groups a closely related group of countries to study; select a country-group within the region to which the group members will be going. Give each of the small groups the same set of three questions to attempt to answer with respect to its assigned country-group. The three questions are:

1. What is your impression of the political, economic, social, cultural, and historical situation in this group of countries?
2. What is your impression of the daily life of the average family in this group of countries?
3. What kind of impression do you think the people in these countries have of *your* nationality?

The small groups should have several hours — for example, an entire afternoon — to work on these questions. Your responsibility as facilitator is to plan in advance to provide them with (1) a wide variety of reference materials such as maps, encyclopedias, handbooks, almanacs, travel books, tourist magazines, and so forth, as well as (2) materials that they can use to create visual presentations, such as large sheets of paper on which to draw, materials from which they can cut pictures, and so forth.

Direct the groups to use the reference materials and the presentational materials to prepare oral, dramatic (that is, theatrical), and/or visual presentations as a way of discovering and communicating their answers to the three questions. Stress the importance of all group members' working together, and of each small group's having some type of presentation to make to the entire group regardless of how incomplete or biased their findings may be. At the end of the allotted period of working time, hold a plenary session in which each group gives a presentation of the answers it has discovered to the three questions.

Following the plenary session, collect whatever artifacts the groups have produced to aid their presentations, and save them. If possible, you might also take photographs and/or make audio-tape recordings during the plenary session; save these also.

After the participants have returned from their experiences in the host country, bring them together again for a post-return orientation. Insofar as possible, divide the participants into the same small groups that were in session during the pre-departure stage of this activity. (However, it is most important for all members of each small group to have been to the world region represented by that group.) Give each of the small groups the same set of three questions to attempt to answer with respect to the world region in which the group members were hosted. The three questions are:

1. What is the actual political, economic, social, cultural, and historical situation in this world region?
2. What is the daily life of the average family in this world region actually like?
3. What do the people in this world region actually think about *your* nationality?

Give the small groups a period of time — say, one hour — to discuss the answers to these three questions. At the end of that time period, bring all the small groups together again for a plenary session. Ask each small group to make a brief oral presentation of its answers. When all the presentations have been completed, give to each small group whatever artifacts, photographs, or recordings you may have saved from the presentation that group made during the pre-departure activity. Allow the small groups to go back into session to compare the presentation they just gave to the presentation they gave during the pre-departure orientation, and to consider the extent of their present knowledge and understanding in relation to the knowledge and understanding they had prior to their intercultural sojourn. After allowing half an hour or so for the small groups to make these comparisons, convene a final plenary session. Ask for volunteers from each group to reflect on the gains in knowledge and understanding, and on the losses of stereotypes and prejudice, that characterize the group.

VI-E: KEEPING A JOURNAL

Group: Students or other AFS participants. The following information should be presented during a pre-departure orientation, but it could be presented soon after the participants' arrival in the host country.

Purpose: To encourage AFS participants to keep a diary or journal throughout their entire intercultural experience.

Method: The following paragraphs may be copied and given to the participants, or used as the basis for a talk or discussion by an AFS staff member or volunteer.

You are now on the verge of your departure for your host community. If you have participated fully in the orientation activities provided by AFS, you are well on the way to having a successful cross-cultural experience. Soon your self-reflection and increased knowledge will be put to the test. You are going to experience life in a different environment firsthand. You will have the opportunity to experience how other people live on a daily basis. You may be confused by some of the things that you see, but you will probably find a great deal that is new, interesting, and exciting.

It will be important for you to immerse yourself as deeply as possible in the daily life of your new community. As an active participant in the life of your host family, you will learn much about the customs and expectations of the community. Consequently, it will be important to call upon your powers of observation, imagination, and empathy. Observe the people in your host community as they carry on their daily activities. Ask yourself what it would be like to be a native member of this community.

From the moment you enter into the life of your host family, you will find it helpful to reflect continually upon your experiences. Keeping a journal in which you can record your observations, thoughts, feelings, and impressions can be a valuable instrument in this process. In a journal you can capture your experiences and impressions *as they occur*. Keeping a daily journal not only will provide you with a highly cherished storehouse of memories for years to come, but also will help you discover things about yourself and improve your powers of observation and reflection.

Since the experience of living within a new and unfamiliar environment can be exhausting, you may find it necessary at times to retreat from active involvement in order to be alone with your thoughts. Perhaps in the evening before going to bed you will want to have a few minutes to reflect upon the events that you have experienced during the day and to anticipate what will happen tomorrow. This is a good time to take a few minutes to record your thoughts in writing. You will find the journal a very valuable place in which to bring into focus your experience so that you can better maintain a balanced perspective between yourself and your new environment. We suggest that you buy a notebook in which you can keep long and detailed notes.

If you have trouble thinking of things to write about, here are some suggestions from experienced journal writers:

Write about someone you love or respect. Describe your host family and friends.

Write about what has happened to you during the day or about someone new you have met.

Make a list of questions you want answered; make a list of answers you have to questions nobody asks.

Describe what daily life is like for you in your host culture. Describe what you think it must be like for the people in your host culture.

Describe the process involved in shopping for clothes or food in your host community.

Your journal will be yours forever and will provide you with your own personal account of one of the most interesting and exciting times of your life. Just remember, though, that the major purpose of a journal is to help you increase your understanding of your present experience. Don't become so involved with your journal that you are sacrificing other activities. Writing a journal is *not* the chief goal of your AFS experience. Having a valuable and enjoyable experience is your chief goal, and keeping a journal can help you attain it.

VII Annotated Bibliography

Approaches to Foreign Language Learning

Approaches to Post-Return Orientations

APPROACHES TO FOREIGN LANGUAGE LEARNING

Editor's Introduction: Those who attended AFS's Montreal Workshop were convinced that responsibility for breaking down language barriers belongs not only to hosting country staff and volunteers, but also to AFS participants themselves. With respect to the latter, they emphasized that "this responsibility should begin before the participant departs from his or her home country," and recommended that sending countries assist participants in locating appropriate resources such as language learning audio-tapes. To assist in the implementation of this recommendation, the Research Department commissioned a project to collect citations to beginning language tapes and records in the approximately 35 major languages spoken in the AFS world. The original intention was to publish these citations here in Volume V, *but so many were collected that they could not be contained in this space. They will be published separately before the end of 1985. In their place below, the reader will find annotated citations to four books that offer practical guidelines and advice to people who are attempting to learn a foreign language. Potential users are advised that these four books are intended primarily for native speakers of English who are learning a foreign language. Although many of the techniques described in these books may be applicable to language learners whose native language is not English, the books themselves may be of limited use due to their English-language texts. The Research Department would like to receive from knowledgeable readers annotated citations to similar books intended primarily for native speakers of languages other than English.*

Brewster, E. Thomas, and Brewster, Elizabeth S. *Language Acquisition Made Practical.* Pasadena, California: Lingua House, 1976. This hefty 384-page manual, also known as LAMP, is described on the front cover as "a comprehensive 'how-to' book for learning any language." The body of the text is divided into two major parts. Part One, "Getting Started," carefully describes a *methodology* for language learning involving a "daily learning cycle" that is to be employed during every day of study. The authors believe that this cycle – prepare what you need, practice what you prepared, communicate what you know, and evaluate what you've done – is so vital to effective language acquisition that they devote nearly 100 pages to a step-by-step explanation of five full repetitions of the cycle in sections entitled "Monday," "Tuesday," "Wednesday," "Thursday," and "Friday." Once the user has mastered this methodology, he or she moves on to Part Two, "Going On!" Here the authors deal with the *content* of language learning activities in chapters entitled "Things to Talk About in Texts," "Things to Do in Comprehension Drills," "How to Master the Sounds of Your Language," and "How to Master the Structures of Your Language." An appendix deals with ways of setting goals and evaluating progress, and includes sample self-rating checklists. The entire manual is loaded with technical information regarding language learning, yet all is presented in a rather light-hearted fashion complemented by little cartoons in the margins of every page. A basic requirement for the use of LAMP is that the learner must have frequent access to a "language helper," a native speaker of the target language who also understands some of the learner's language. An audio-tape cassette, "LAMP C-90," is available separately to demonstrate some of the techniques described in Part One as well as the sounds discussed in the next to last chapter of Part Two. In 1985, this book cost $12.00 plus $1.25 for shipping within the U.S. or $2.00 for shipping (by surface) outside the U.S. Order from Academic Publications, Summer Institute of Linguistics, 7500 Camp Wisdom Road, Dallas, Texas 75236, U.S.A.

Larson, Donald N. *Guidelines for Barefoot Language Learning.* St. Paul, Minnesota: CMS Publishing, 1984. Subtitled "An Approach Through Involvement and Independence," this 327-page manual begins with the author asking whether the user can devote eight hours a day, five days a week, during two or more months, to the task of learning a new language. The body of this manual is divided into three major parts. In Part One, "Sizing Up the Situation," Larson attempts to help the user to understand himself as a language learner and to understand how language works. In this analytical statement, he stresses the difference between insiders and outsiders in a language community; one is most likely to develop language competence as an outsider among insiders who wishes to gain the insiders' acceptance. In Part Two, "Getting Down to Basics," Larson outlines a strategy for "de-alienation" through a five-stage process that is projected to occur over approximately 12 months of living in the host community. He also proposes a daily learning cycle identical to that described by the Brewsters in LAMP (annotated above). In Part Three, "The Plan Itself" (which takes up more than half of the

text), Larson elaborates on his five-stage strategy in chapters entitled "Getting Started Right," "Learning to Fit In," "Tightening the Seams," "Recognizing the Demands," and "Making a Contribution." Throughout this final Part are 200 numbered "situations" that provide practical information for approaching the realities of language learning as an outsider among insiders. For example, Situation 7 begins thus: "When I am in the community today, I want to identify various things around me. I need to know how to use language to do this." In 1985, this book cost $14.95; for shipping within the U.S. or Canada, add $2.00; for shipping by surface elsewhere, add $2.50; for shipping by air elsewhere, add $7.00. Order from Communication Management Services, 3570 North Rice Street, St. Paul, Minnesota 55126, U.S.A.

Larson, Donald N., and Smalley, William A. *Becoming Bilingual: A Guide to Language Learning*. Lanham, Maryland: University Press of America, 1984. In their preface to this 426-page manual, the authors state that their purpose is to show the "resident overseas what he can do to make whatever opportunities he has as effective as possible for learning a language." The preface is followed by an "Introduction to Specialists" in which Larson and Smalley (who describe themselves as anthropological linguists) cite the absence of adequate theories of second language acquisition as the reason why they have relied heavily on impressionistic experience as the basis for their approach. The body of this volume is divided into four parts. Part One, "The Language Learner," discusses important factors that bear upon the ultimate success of the learner, such as aptitude, age, and opportunity. The authors state that the primary problem in living abroad is cultural alienation, and add that "entering into the life of a new community begins with the development of a surrogate family." Part Two, "The Language Program," deals with topics such as the nature of language learning, essential theoretical concepts, and resources and opportunities for learning a new language. "The Techniques" for language learning are introduced in Part Three. The authors' description of this Part is as follows: "It hugs the ground of the learner's basic need when he is without a trained teacher and or linguistic training. It seeks to answer one major question: how can I organize language data for efficient learning." Two adjacent chapters in this Part concern learning cycles, but the cycles described therein are more complicated than the four-step cycle recommended in the two publications cited immediately above. "Wider Communication" is the theme of Part Four. The chapters here concern themselves mainly with the plateaus that often trouble language students. The authors suggest ways for looking into a wide range of cultural activities and aspects of life in the new community, and for deepening cultural understanding while becoming bilingual. This book ends with a 14-page bibliography. It is the most scholarly as well as the longest of the four volumes cited here; regrettably, it is printed in an unusually small typeface. In 1985, the cost of this book was $18.50 plus $1.32 for shipping within the U.S. or $1.68 for shipping (by surface) outside the U.S. Order from University Press of America, 4720 Boston Way, Lanham, Maryland 20706, U.S.A.

Rubin, Joan, and Thompson, Irene. *How to Be a More Successful Language Learner*. Boston, Massachusetts: Heinle & Heinle Publishers, 1982. This book differs from the others cited above in three ways: (1) With only 108 pages, it is by far the shortest. (2) It is the only one not to arise out of the Christian missionary field; the authors are, respectively, a sociolinguist and a psycholinguist. (3) It appears to be intended primarily for language learners who are working with texts and tapes instead of in an immersion situation within a foreign language community. This book is organized into three major parts. Part One, "About Language and Language Learning," discusses background factors such as personal predispositions useful in language acquisition, objectives for various types and levels of language competence, and the process of communication (including nonverbal communication). Part Two, "How to Be a Better Language Learner: Learning Strategies," describes 14 separate strategies under titles such as "Organize," "Use Mnemonics," and "Learn to Make Intelligent Guesses." Within each of these 14 sections are several specific guidelines for gaining competency; these range from the simple ("Make a list of words that give you pronunciation trouble and practice them.") to the sophisticated ("Notice the way your conversational or correspondence partner speaks or writes and try to adapt to it. Try out the phrases and see if they are well received."). In Part Three, "Aids for the Language Learner," the authors discuss teachers, textbooks, dictionaries, language tapes and records, reference grammars, language courses, and "the wider world." The entire volume is written in straightforward, nontechnical terms. In 1985, the cost of this book was $8.95 plus $1.00 for shipping within the U.S. or $1.50 for shipping (by surface) outside the U.S. Order from Intercultural Press, P.O. Box 768, Yarmouth, Maine 04096, U.S.A.

APPROACHES TO POST-RETURN ORIENTATIONS

Editor's Introduction: While the 14 participants in AFS's Montreal Workshop were drawing up their recommendation regarding "Increased Focus on the Post-Return Phase," Professor Clyde N. Austin of Abilene Christian University was beginning work on the second volume of his two-volume set covering the same phase of an intercultural living experience. By citing Austin's first volume, a comprehensive annotated bibliography, we introduce our readers to an extremely wide range of literature (including orientation materials) pertaining to the problems of returning home after a sojourn abroad. By citing Austin's second volume, we give our readers an opportunity to obtain, under one cover, a selection of the best published thinking regarding the post-return phase. Professor Austin has a long association with the Christian missionary movement, in which much careful thinking about the post-return phase has taken place.

Austin, Clyde N. *Cross-Cultural Reentry: An Annotated Bibliography*. Abilene, Texas: Abilene Christian University Press, 1983. The author has structured this bibliography in two major units. Unit I is a non-annotated, alphabetically arranged list of the 291 citations he has gathered on cross-cultural reentry. Unit II not only annotates these citations, but also classifies them according to the type of sponsorship under which the sojourner has gone abroad. Austin's major classifications are: "Corporations"; "Federally Employed Civilians"; "International Education"; "Military"; "Missionaries"; and "General." A two-page appendix covers international migration. Student exchange is dealt with in the section on international education. The usefulness of this volume for research on reentry, and for the orientation and training of those who are actually reentering their home culture after living abroad, is inestimable. In 1985, the cost of this book was $13.95 plus $1.00 for shipping to both U.S. and (by surface) non-U.S. addresses. Order from Abilene Christian University Press, Box 8060, ACU Station, Abilene, Texas 79699, U.S.A.

Austin, Clyde N. *Cross-Cultural Reentry: A Book of Readings*. Abilene, Texas: Abilene Christian University Press, 1986. The objective of this book of readings for practitioners is to provide information about reentry that will be useful in preventing or ameliorating the stresses known to accompany the return home after an extended sojourn abroad. Austin has selected 27 readings, dividing them into five major units: "Introduction and Overview"; "Reentry of Federally Employed Civilians"; "Reentry of Business and Missionary Families and International Students"; "Reentry of Third Culture Kids"; and "The Development of Reentry Programs." ("Third culture kids" are children who have gone with their natural parents from the home culture to live in a new culture.) The content of many of the articles applies to a wide range of reentry situations. Each unit is prefaced by a cohesive summary statement that highlights the special contributions of each author. This book is forthcoming, and its cost has not yet been established. Order from Abilene Christian University Press at the address given immediately above.